DOCUMENT RESUME

ED 295 465 FL 017 406

AUTHOR	Gieser, C. Richard, Comp.
TITLE	Studies in Philippine Linguistics Supplementary Series: Philippine Texts, No. 4. Guinaang Kalinga Texts.
INSTITUTION	Linguistic Society of the Philippines, Manila.
PUB DATE	87
NOTE	145p.
AVAILABLE FROM	Father Robert J. Suchan, Photoduplication Services, Rizal Library, P.O. Box 154, Manila, Philippines.
PUB TYPE	Collected Works - General (020)
EDRS PRICE	MF01/PC06 Plus Postage.
DESCRIPTORS	*Descriptive Linguistics; Discourse Analysis; Ethnography; Foreign Countries; Geographic Distribution; *Grammar; *Language Usage; Linguistic Borrowing; *Morphology (Languages); Narration; *Semantics; Sociocultural Patterns; Uncommonly Taught Languages
IDENTIFIERS	*Guiaang; Kalinga People; *Philippines (Guinaang)

ABSTRACT

A collection of 23 brief texts in Guinaang Kalinga (called Guininaang by native speakers), gathered in the Guinaang region of the Philippines, are presented with ethnographic and linguistic notes and translations. The texts address topics of common cultural patterns, history, and storytelling. An introductory section describes the sources and organization of the texts. Maps, abbreviations, and symbols relating to the morphology, semantics, and grammar in the texts are also included. Appended materials include ethnographic, historical, phonological, morphophonemic, grammatical, terminological, and morphological notes and a selected bibliography. (MSE)

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STUDIES IN PHILIPPINE LINGUISTICS

SUPPLEMENTARY SERIES: PHILIPPINE TEXTS, NO. 4

GUINAANG KALINGA TEXTS

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U.S.A.

ISSN 0116-0516
ISBN 971-1059-08-8
1087-3.0C

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ACKNOWLEDGMENTS

In presenting this collection of texts in the Guinaang Kalinga language, my wife, Ruth, and I desire to make the following acknowledgments.

First, to the people of the village of Guinaang we express our appreciation for the privilege, enjoyed over a period of twenty-seven years, of living among them. They accepted us; they befriended us; they helped us. We thank them.

Second, we gratefully acknowledge the friendly helpfulness of numerous officials over the years. These include Mr. Saturnino Diwayan, who was deputy governor of the subprovince of Kalinga, Mr. John Bacacao, who was mayor of Lubuagan Municipality, Mr. Dicator Sabawil, who was barrio councilor, and Mr. William Wailan, who was the leader in the village of Guinaang when we first went there in 1954 under the auspices of the Summer Institute of Linguistics to begin our work. Also, we acknowledge the friendship of Mr. Wayne Gamongan and Mr. Gavino Mosing, both from the Guinaang region, who were the first and second mayors respectively of the new municipality of Pasil.

With regard to our work of linguistic study and translation, we are grateful to many in the village of Guinaang who spent time assisting us. But we desire specifically to acknowledge the following for the many hours they took from their own work to assist us at the desk: Juan Baluga, Albert Lambayong, George Massagan, and Irenio M. Wansi. Baluga and Wansi shared the responsibility alternately at first, but after a time Baluga bowed out of the picture, leaving Wansi as our only regular assistant. Then after some years, Wansi undertook other responsibilities, which precluded his continuing to help us, and Albert Lambayong became our language and translation assistant.

Also, from time to time we attended workshops at the Summer Institute of Linguistics centers, and for assistance during those times we acknowledge with gratitude Lucio Bagsaw, Alexander Balawag, Albert Lambayong, Magno Manggad, Manuel Massagan, and Irenio Wansi.

Acknowledgments for the maps on page vi are as follows: the top map is based on map no. 3272-III, edition 1, published in Manila in 1961 by the Board of Technical Surveys and Maps in cooperation with the Department of National Defense, and the two lower maps are adapted from those found in Dozier 1966:2, 7.

Finally, Austin Hale's helpful comments and suggestions and Elizabeth Eastman's careful work in editing this volume are acknowledged with gratitude.

BIOGRAPHICAL INFORMATION

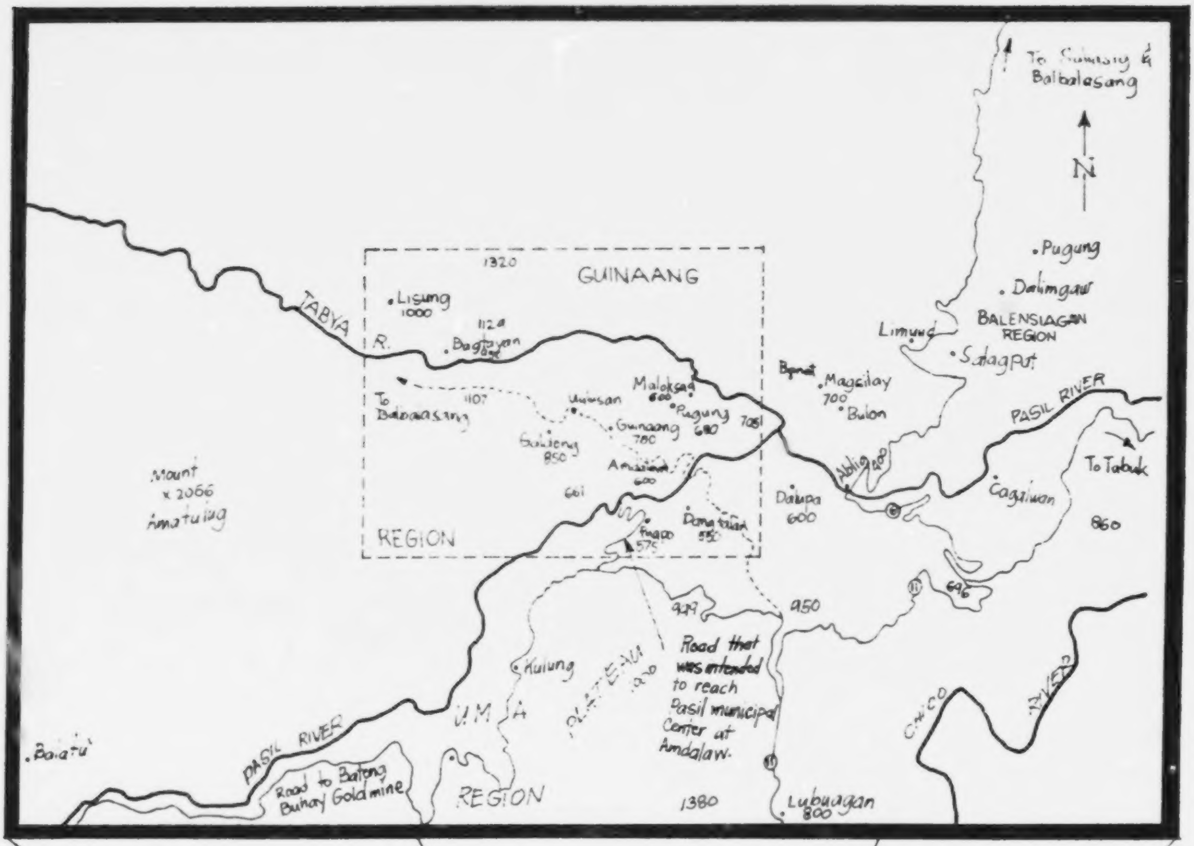
Following are brief biographical notes about the contributors of the texts included in this volume.

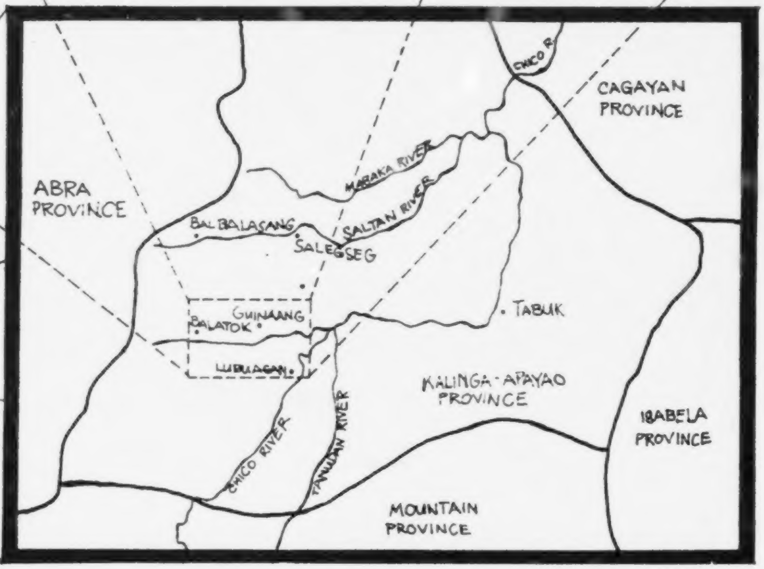
Juan Baluga, now deceased, was a retired teacher, who was born and grew up in the Guinaang region. At the time he wrote his texts (2 through 13 of this collection), which was in approximately 1955, he was perhaps in his fifties. His education included attendance at the early-established school in La Trinidad. In addition to knowing his own language, he knew Ilocano, the lingua franca of northern Luzon, and was fluent in English.

Simon Dalunag, also now deceased, was born and grew up in Guinaang, and he was perhaps in his forties when he wrote his texts (14 through 20) in approximately 1958. His education was limited to elementary school. In addition to knowing his own language, he knew Ilocano and had some understanding of English.

Albert Lambayong was born and grew up in Guinaang, and at the time he gave his text (text 1 in October 1969), he was perhaps in his late thirties. He completed elementary school in Guinaang; then he attended the Roman Catholic high school, Santa Teresita School, in Lubuagan. He understands Ilocano in addition to knowing his own language of Guininaang, and he has some understanding of English.

Irenio M. Wansi also was born and grew up in Guinaang village. After completing elementary school, he went to high school in Lubuagan, where he attended Santa Teresita School. In 1955, at the time he wrote his texts (22 and 23), he was perhaps forty years of age. (Text 21 was dictated by Wansi in July 1954.) In addition to knowing Guininaang, he knows Ilocano and English.


To Sumadel & Balbalasang
N
TABYA R.
GUINAANG
1320
Lisung 1000
1124
Bagtayan 896
To Balbalasang
1107
Uwisan
Maloksag 600
Pugung 680
Gunaang 780
708
Saliong 850
Amaloan 600
661
REGION
Pugao 575
Danatuan 550
Mount x 2066 Amatuling
Bignat
Magcilay 700
Bulon
Limuud
Pugung
Dalimgaw
BALENSIAGAN REGION
Salagput
PASIL RIVER
Ablig 400
To Tabuk
Cagaluan
860
Dalupa 600
696
929
950
Road that was intended to reach Pasil municipal Center at Amdalaw.
Kulung
PLATEAU
UMA
REGION
PASIL RIVER
Road to Batong Buhay Goldmine
Balatu
1380
Lubuagan 800
CHICO RIVER


CHICO R.
CAGAYAN PROVINCE
ABRA PROVINCE
MABAKA RIVER
SALTAN RIVER
BALBALASANG
SALEGSEG
GUINAANG
BALATOK
TABUK
LUBUAGAN
KALINGA-APAYAO PROVINCE
IBABELA PROVINCE
CHICO RIVER
TANUDAN RIVER
MOUNTAIN PROVINCE

Location of the Guinaang Kalinga Language Group

The Philippines

INTRODUCTION

The language of the texts in this collection is that spoken in the area around Guinaang, which is in Pasil Municipality in Kalinga-Apayao Province in northern Luzon in the Republic of the Philippines. Although this language is called Guinaang Kalinga in this text collection, it is called Guininaang (cf. Scheerer 1921:183) by the people themselves.

When we first went to Guinaang in 1954, it was part of Lubuagan Municipality. At that time also, the Kalinga area was one of the five subprovinces of Mountain Province, the other four being Benguet, Ifugao, Bontoc, and Apayao.

In 1966, Mountain Province was reorganized into four new provinces: Benguet, Ifugao, Mountain (formerly Bontoc Subprovince), and Kalinga-Apayao (Fry 1983:232; Scott 1974:1). At about the same time, Pasil Municipality was created by separating the Pasil and Tabya valleys from the jurisdiction of Lubuagan.

Guinaang, then, is part of Pasil Municipality. The other villages and regions in Pasil (from upstream eastward) are Kollalo, Balatok, Dalupa, Magsilay, Balensiagaw, Ablig, and Cagalwan. Pasil is also the location of the Batong Buhay mine, which is upstream from Balatok. Another region, Uma, is geographically in the Pasil valley, but since its inhabitants originated in Lubuagan (cf. Barton 1949:35), it is included in Lubuagan Municipality.

The name Guinaang has two references. One is to a region (Dozier 1966:20), which in this case includes nine villages in the Pasil and Tabya valleys. (See upper map on page vi.) Two villages, Dangtalan and Puapo, lie on the south side of the Pasil River; five, namely, Maloksad, Pugung, Guinaang (the other reference for this name and the village where the compiler lived), Uulusan, and Galdang, lie between the Pasil and Tabya rivers; and two villages, Bagtayan and Lisung, lie north of the Tabya River. In addition, Guinaang Region also includes Amdalaw, which for many years was the site of the Guinaang central school and, after the Pasil municipality was created, became the site of the municipal center.

(Note on the map on page vi that the immediate Guinaang region is shown by the broken line rectangle. Although this outlined area is where the Guinaang people live, the actual territory they claim is considerably greater, particularly to the west, northwest, and north.)

The Guinaang region is in a mountainous area. One crosses a mountain ridge in going from Lubuagan into the Pasil valley. (Note the elevations on the map, which are in meters.) Another ridge is crossed when going from Galdang and Uulusan to Bagtayan and Lisung in the Tabya valley. East of Galdang, elevations decrease toward the confluence of the Tabya and Pasil rivers. Then, from this confluence toward both Magsilay to the north and Dalupa to the south there are higher elevations. As one might guess, the

Pasil River leaves the Guinaang region through a narrow gorge, at the eastern end of which lies Ablig.

The only way to go from one place to another in the Guinaang region is by trail, and there are trails linking most of the villages in the region with each other, as well as the region with other areas. The trail from Lubuagan (see dotted line on the map) is a major trail, being the one used since Spanish times to go from Lubuagan to Balbalasang in the upper Saltan valley. This trail passes near Dangtalan and through Amdalaw, Guinaang village, and Uulusan before it leaves the Guinaang region. Guinaang village has been rather a crossroad in the region, for not only does the Lubuagan-to-Balbalasang trail pass through it, but also trails lead from it westward toward Balatok and eastward through Pugung and Maloksad to Magsilay and Balensiagaw. More recently, with the municipal center having been located there, Amdalaw has also become sort of a crossroad since a trail linking the Guinaang region with Ablig leads from there.

Guinaang Region consists of five barangays: Bagtayan, Lisung, Galdang, and Uulusan; Guinaang village; Maloksad; Pugung and Amdalaw; and Dangtalan and Puapo. According to the 1980 census, the total population of the region was 2,508.

Since the population in the Guinaang region is almost totally Kalinga, Guininaang is the dominant language. Whether or not this language is understood only within the Guinaang region is a question. It would seem probable, though, that Dalupa and Magsilay could be included in the Guinaang language area, and possibly Balensiagaw, Ablig, and Cagalwan also.

Ilocano, of course, is the lingua franca of the area, and a substantial proportion of the people, especially the men, understand it. There seems to be little doubt that Ilocano has affected Guininaang, for example, through borrowing, but the degree of that effect has not been determined.

Tagalog seemed to be understood very little by the Guinaang people when we lived there, but that understanding is probably increasing through the influence of radio.

In the presentation of these texts, two formats are employed. In the first format, used in texts 1 through 13, the vernacular text is with certain exceptions provided with morpheme by morpheme glosses, and in the second, used in texts 14 through 23, no morpheme breaks are made either in the vernacular text or in the interlinear glosses.

Exceptions to the first format concern those forms involving morphophonemic processes. Where breaks between morphemes in the vernacular are not possible, the interlinear gloss gives the component meanings, separated by a colon (:). Examples of vernacular forms treated in this way are nanganup (text 1, sentence 2), nangdas (text 2, sentence 6), and intap (text 1, sentence 15).

In cases where the morphophonemic process is vowel loss, roots of the vernacular forms are written as they occur as a result of the morphophonemic change. Examples are:

singt=on (from singít) in text 1, sentence 6
dongl=on (from dongól) in text 2, sentences 8 and 10
ngadn=on (from ngádan) in text 4, sentences 3 and 12
ma='wa (from owá) in text 4, sentence 6
obs=on (from obós) in text 4, sentence 10
ma=lngon (from langón) in text 5, sentence 3
ma=pnu (from ponú) in text 9, sentence 9
na=lpu (from lapú) in text 11, sentence 4
na=dngol (from dongól) in text 12, sentence 4
na=sgob (from sogób) in text 12, sentences 10 and 14
na=losb=an (from losób) in text 12, sentence 12

With regard to format, it will be noticed that some forms having the infixes -um- and -in- have been treated as though these affixes were prefixes instead of infixes. The reason is one of expediency. The forms involved are actually glottal-initial, but since initial glottal stop is not symbolized, the forms appear as though the affixes were prefixes, which are more easily represented than are discontinuous morphemes. Examples are:

imm=óyo=oyon in text 1, sentence 2
in=oy=mi in text 1, sentence 12
in=aasj́=yan in text 1, sentence 20
um=ogyát in text 2, sentence 8
um=áyag=-ami in text 5, sentence 1

Guinaang Kalinga discourse has not been studied in depth; therefore, the following classification of the texts in this collection is only tentative.

Narrative	Texts 1, 2, 7, 8, 10-13, and 15-20
Explanatory	Texts 3-6, 9, 14, and 21
Procedural	Texts 22 and 23

Also, for the same reason, paragraph divisions in doubtful cases have been made on an intuitive basis.

ABBREVIATIONS

AB	abstract
AJR	adjectivizer
AP	assertive particle
approx	approximately
CAUS	causative
CMP	completed aspect
CONC	concessive
COND	conditional
CONJ	conjunction
const	construction
CONT	continuous or repetitive action
cont	continuously
def	definite
DET	determiner
diff	different
dir	direction
dist	distant/distance
EC	existential complementizer
EXCL	exclamation
EXT	existential
FUT	future
GK	Guinaang Kalinga
hon	honorary
IDEN	identity
IF	instrument focus
Ilk	Ilocano
IMM	immediate
indef	indefinite
INT	intensive
INTER	interrogative
k.o.	kind of
LK	link
LOC	locative
MOD	modal particle
NCMP	noncompleted aspect
NEG	negative
NR	nominalizer
NTS	nontopic subject
OBJ	object
OF	object focus
opp	opposite
pers	personal
PL, pl	plural
PO	possessor
PR	polite request
pres	present
RDP	reduplication
REC	reciprocal
REF	referent
RESP	title of respect
RF	referent focus
RS	reported speech
sec	section
SEQ	sequential connective
SF	subject focus
SG, sg	singular
s.o.	someone
s.t.	something
ST	sentence topic
STAT	stative
SUB	subordinating particle
SUP	superlative degree
SUPP	supposition
T	determiner marking topic
TEMP	particle of temporariness
temp.	temporary
TI	time
trad	traditional
w.o.	without

SYMBOLS

I	Pronoun set I
II	Pronoun set II
III	Pronoun set III
IV	Pronoun set IV
1	First person
2	Second person
3	Third person
D1	-na deictic (near speaker)
D2	-nat deictic (near hearer)
D3	-di deictic (apart from both speaker and hearer)
Space	Word boundary
=	Morpheme boundary
'	Glottal stop in the vernacular texts
`	Glottal stop in practical orthography when syllable-final before a consonant or word-final
-	Glottal stop in practical orthography when syllable-initial following a consonant
*	(1) Used as the morpheme gloss for epenthetic word-final -n that attaches to words that end in vowels and precede nontopic subject or possessors (2) Used to cross-reference an item in the text or free translation with notes at the end of the text
.	(1) Vernacular forms that are to be understood together, e.g., gapu.ta (2) Glosses of more than one word
,	Semantic/grammatical components
:	Indeterminate morpheme boundary
??	Unknown or uncertain meaning
/	Alternate form or alternate meaning
___	Discontinuous morpheme

1 SIT IMM=OY=AM=MI
ST SF,CMP=go=NR=II,1,PL

NANGANUP=AN OD GINUBAT
SF,CMP:hunt.with.dogs=NR LOC forest

WHEN WE WENT HUNTING
IN THE FOREST

by Albert Lambayong

1. Siya=na *nan i=ami
III,3,SG=D1 DET go=I,1,PL

*nanganup=an od *ginubat, diami
SF,CMP:hunt.with.dogs=NR LOC forest III,1,PL

an *da Lingbawan an da Wayyag.
CONJ DET Lingbawan CONJ DET Wayyag

2. I=ami pon nanganup od
go=I,1,PL SUB SF,CMP:hunt.with.dogs LOC

ginubat d=umm=atong='ami pon oo
forest arrive=SF,CMP=___=I,1,PL SUB IMM

nangdas dat asu=mi sit
SF,CMP:come.upon T dog=II,1,PL LOC

ginginnubat ot *imm=oyo=oyon dat
wooded.part SEQ SF,CMP=CONT=depart T

asu=mi. 3. Duwa=n bilig nan
dog=II,1,PL two=LK mountain DET

ni=la'pus=da.
OF,CMP=go.past=II,3,PL

4. T=in=un=tun'ud=mi
CONT=OF,CMP=___=follow.after=II,1,PL

dida. 5. Awni ad naid pon
T,III,3,PL later SUB NEG.EXT AP

tigammu=mi si aysan=an=da.
know=II,1,PL DET gone=NR=II,3,PL

1. This is (about) when we went hunting with dogs in the forest, I with Lingbawan and Wayyag.

2. When we went to hunt with dogs in the forest (and) when we arrived, right away our dogs came upon something in the wooded part; then our dogs kept on going. 3. They crossed two mountain ridges. 4. We continued following after them. 5. After a time we did not know at all where they had gone.

6. Ma=panos pon
STAT=fair.amount SUB

d=ing=ngol=mi=bo dit
hear=OF,CMP=___=II,1,PL=again T

giya'=da ot i=ami ot
bark.after.prey=II,3,PL SEQ go=I,1,PL SEQ

i=ami singt=on dit siya=di=n
go=I,1,PL look.for=OF,NCMP T III,3,SG=D3=LK

nang=giya'=an=da. 7. Awni ad
SF,CMP=bark.after.prey=NR=II,3,PL later SUB

naid pon d=ing=ngol=mi sit
NEG.EXT AP hear=OF,CMP=___=II,1,PL TI

d=umm=atong='ami ot
arrive=SF,CMP=___I,1,PL SEQ

t=um=o'du=ami.
seat=SF,NCMP=___=I,1,PL

6. After some time, we again heard their barking, and we went; we went to look for that place where they were barking. 7. After a time, when we arrived, we heard nothing and we sat down.

8. Ma=panos pon an=di=bo od
STAT=fair.amount SUB ??=D3=again EC

mang=giya' on asu.
SF,NCMP=bark.after.prey LK dog

9. I=ami=bo. 10. D=umm=atong='ami
go=I,1,PL=again arrive=SF,CMP=___I,1,PL

pon naid pon dat asu.
SUB NEG.EXT AP T dog

11. Imm=oyo=oyon='ami.
SF,CMP=CONT=depart=I,1,PL

8. After some time, there again was the barking of dogs. 9. We went again. 10. When we arrived, the dogs were not there. 11. We kept on going.

12. An=na=on=a mamatu' naid pon
??=D1=??=LK noon NEG.EXT AP

tigammu=mi='.dit in=oy=mi tay
know=II,1,PL=DET OF,CMP=go=II,1,PL because

addayuwan dit in=oy=mi. 13. Na=tala'
very.far T OF,CMP=go=II,1,PL STAT=lose

12. It was about noon; we did not know what we had traversed, because we had gone a long way. 13. Our dogs were lost. 14. We climbed a tree and looked into the distance all around.

dat asu=mi. 14. S=umm=aay='ami='.dit
T dog=II,1,PL climb=SF,CMP=___=I,1,PL=REF

kayu=wot man='ot='otap='ami.
tree=SEQ SF,NCMP=CONT=see.in.dist=I,1,PL

15. Awni pon intap=mi
later SUB OF,CMP,see.in.dist=II,1,PL

nan ili=yot i=ami atam=on nan
T village=SEQ go=I,1,PL go.toward=OF,NCMP T

siya=di=n ili. 16. Awni pon
III,3,SG=D3=LK village later SUB

na=tala'='ami=bo. 17. Awni pon naid pon
STAT=lose=I,1,PL=also later SUB NEG.EXT AP

ma=oy tay pasig digadig dit
STAT=go because all stone.precipice DET

siya=di=n ginginnubat.
III,3,SG=D3=LK wooded.part

18. Na=tala=tala'='ami.
STAT=INT=lose=I,1,PL

15. After a time, we saw a village in the distance, and we went toward that village. 16. It was not long before we were lost too. 17. After a time, there was no way that was passable, because that wooded part was only rock precipices. 18. We were really lost.

19. Awni ad indas=am=mi nan
later SUB CMP:come.upon=RF=II,1,PL T

ma=oy on mam=balu si akit. 20. Awni
STAT=go LK AJR=good DET little.bit later

pon imm=oyo=oyon='ami.
SUB SF,CMP=CONT=depart=I,1,PL

21. Indas=am=mi nan
CMP:come.upon=RF=II,1,PL T

pap=payaw. 22. Nasdom=an dit siya=di.
PL=rice.terrace dusk=NR T III,3,SG=D3

23. Na=amin='ami na=bitil sit
STAT=used.up=I,1,PL STAT=hunger TI

siya=di=n masdom.
III,3,SG=D3=LK dusk

19. After a time, we came upon a passable place that was somewhat good. 20. After a time, we were going along. 21. We came upon some rice terraces. 22. Dusk had fallen by that time. 23. We were all hungry that evening.

24. Intap=mi nan apuy on
OF,CMP,see.in.dist=II,1,PL T fire LK

l=um=ang=langlang ot siya=t
CONT=SF,NCMP=___=glow SEQ III,3,SG=DET

i=ami atam=on nan siya=di=n
go=I,1,PL go.toward=OF,NCMP T III,3,SG=D3=LK

apuy. 25. D=umm=atong='ami pon
fire arrive=SF,CMP=___=I,1,PL SUB

i=Balato'=da. 26. Inggaw=da='.dit
from=Balatok=I,3,PL stay=I,3,PL=REF

a'='alang on
PL=granary CONJ

ni=l=um=pa'=da.
CMP=temp.stay.for.work=SF=___=I,3,PL

27. Am=mi on, An=na=ami, an
say=II,1,PL LK ??=D1=I,1,PL REF

siya on nam=pa=tigammu an siya ot
III,3,SG LK SF,CMP=CAUS=know REF III,3,SG SEQ

d=ing=ngol=na pot ginga=mi on
hear=OF,CMP=___=II,3,SG SUB,T sound=II,1,PL LK

i=Guinaang p=in=a=lno' diami
from=Guinaang CAUS=OF,CMP=___=enter IV,1,PL

bo''an sit sigay=da sit pap=payaw.
MOD DET hut=II,3,PL LOC PL=rice.terrace

28. Ot man='asug amin si
SEQ SF,NCMP=put.on.to.cook=I,3,SG MOD OBJ

an=om=mi. 29. Na=utu pot
eat=OF,NCMP=II,1,PL STAT=cook SUB,T

*isna=na nan='aud=ot
rice=II,3,SG SF,CMP=dish.up=I,3,SG=SEQ

mangan='ami ot
SF,NCMP:eat=I,1,PL SEQ

ug'uggud=om=mi an siya dit
narrative=OF,NCMP=II,1,PL REF III,3,SG T

24. We saw a fire in the distance, which was casting its glow, and that fire was what we made for. 25. When we arrived, they were from Balatok.
26. *They were staying in the area where the granaries were while they were temporarily working there.

27. *"We are here," we said, making our presence known to him. When he heard our speech, which was (of a person) from Guinaang, he bade us, although with some apprehension, to enter their hut in the rice terrace area. 28. And then he willingly put something on to cook for us to eat.
29. When his rice was cooked, he dished up and we ate, and we related to him how it was that we became lost. 30. He really had mercy on us, that person.

nan='o=opya=n   dit na=tala'=am=mi.
SF,CMP=NR=operation=* PO STAT=lose=NR=II,1,PL

30. Tuttuwa=n in=aasi=yan diami   an siya,
    true=LK   CMP=pity=RF IV,1,PL DET III,3,SG

sit siya=di=n   tagu.
DET III,3,SG=D3=LK person

31. Ma=bigat=ot
    STAT=tomorrow=SEQ

amma=am=mi   im=oyon   od
take.care=RF,NCMP=II,1,PL SF,NCMP=depart REF

Guinaang on ili=mi   ot
Guinaang LK village=II,1,PL SEQ

d=um=atong='ami   pon Guinaang naid
arrive=SF,NCMP=___=I,1,PL SUB Guinaang NEG.EXT

pon dat tagu   tay   in diami
AP T   person because go IV,1,PL

s=in=ingit.   32. Duwa=n algaw dit
look.for=OF,CMP=___   two=LK day   DET

in=da   an diami   naningt=an.
go=II,3,PL REF III,1,PL SF,CMP:look.for=NR

33. Awni ad nam=baun=da   on
    later SUB SF,CMP=send.person=I,3,PL CONJ

i=baun=da=t   osa=n anak on
IF,NCMP=send.person=II,3,PL=T a=LK child CONJ

an=na=ami   ot mi=pa=uli=n   tagu   on
??=D1=I,1,PL SEQ STAT=CAUS=return=T person LK

imm=oy   an diami   naningit.
SF,CMP=go REF III,1,PL SF,CMP:look.for

34. Awni pon an=na dat tagu   on
    later SUB ??=D1 T   person LK

ni=pa=uli   sit bo=boloy tay   an=na=n
STAT=CAUS=return LOC PL=house because ??=D1=LK

d=umm=atong='ami.
arrive=SF,CMP=___=I,1,PL

31. *The next morning, we took care in making our departure for Guinaang, our village. When we arrived at Guinaang, the people were not there because they had gone to look for us. 32. They had spent two days in their going to look for us. 33. After a time, they sent a person; they sent a youngster (to go tell the searchers) that we were present; then the people who had gone to look for us returned. 34. After a time, the people who had returned to the village (lit., plural houses) because of our arrival were present.

35. Ot	siya=di	nan
SEQ	III,3,SG=D3	DET

amma=an=ta=bo	od
take.care=RF,NCMP=II,1+2,SG=again	??

ila=n	nan	ay=on=ta	no
see=OF,NCMP	T	go=OF,NCMP=II,1+2,SG	COND

in=ta='.dan	ama='	da=di=n	ginubat.
go=I,1+2,SG=REF	like=DET	PL=D3=LK	forest

36. Issa=ta=gay
NEG=I,1+2,SG=MOD

mam=pay=payanyan	on
SF,NCMP=CONT=do.w.o.thought	LK

manad=daddalan.
SF,NCMP:CONT=walk

37. Amma=an=ta=bo
take.care=RF,NCMP=II,1+2,SG=also

ila=n	nan	ay=on=ta.
see=OF,NCMP	T	go=OF,NCMP=II,1+2,SG

35. And that is the reason for us also to look carefully where we (two) traverse when we go to places like that in the forest. 36. We (two) just don't overestimate ourselves and keep walking without thinking. 37. We also carefully look where we traverse.

38. Siya=di	nan	a'	di	si.dan
III,3,SG=D3	DET	say,II,1,SG	D3	REF

manganup.
SF,NCMP,hunt.with.dogs

38. That is what I say to ones who hunt with dogs.

Ethnographic and Linguistic Notes on WHEN WE WENT HUNTING IN THE FOREST

1. nan. When a topic-marking determiner occurs in an equational clause, as here, it is labeled DET, not T, since it has not been determined which constituent should be regarded as topic.

nanganupan (from anúp 'hunt with dogs'). In Guinaang Kalinga, as in Upper Tanudan Kalinga (Brainard 1985:8), anúp refers to hunting with dogs, and the game so hunted is called láman, which includes bábuy 'wild pig' and ugsá 'deer'. The place where anup hunting is usually done is the ginúbat 'forest'. Formerly, a spear was the weapon used, but in more recent times guns have been used. Another hunting term in GK is apáap, which means 'hunt at night with a light'.

ginúbat 'forest'. The Guinaang people go to the ginubat to hunt and also to get wood for construction purposes. Within the ginubat is an area called ginginnubat where only trees--and the large trees--are found. Within the ginubat, but not part of the ginginnubat, such plants as rono, a kind of reed, are found. For the Guinaang people, the ginubat is in the mountains north of the Tabya River (see p. vi). Thus, the people who live in Lisung and Bagtayan are the Guinaang people living closest to the ginubat.

da. Note that here is an instance where plural forms are used to refer to singular referents. Another instance is in sentence 1 of text 13. This was commonly heard when we were in Guinaang, and it seemed that when it occurred a component of respect was involved, as when a younger person referred to a parent, or a person referred to a leader or official. Also, it is to be noted that da here functions as a marker of plurality, not as a topic marker. It is possible that the an da sequence here may be an example of the an da phrase in the far right column (Oblique, Plural) in the chart in Appendix F, but that is not certain.

2. -imm- infix. It may be noted that this infix contrasts with the -umm- infix in dummatong, which also occurs in this sentence. The reason for the occurrence of -im- instead of -um- in certain forms is not known, but it has been observed that the two roots with which the -im- alternate occurs most frequently are -oy 'go' and -oyon 'depart'.

26. The Guinaang people live in villages. They go from their villages to their rice terraces to work or to other places to make swiddens or do some other kind of work. When such work requires an extended time, such as when they are working their terraces for a new crop and it is not convenient to return each evening to the village, they stay (lumpà) near the scene of their work. They may stay in a tápap 'lean-to shelter' built against their álang 'granary' or in a sígay 'hut' built, for example, near where they may be making a swidden.

27. This is an example of how the Guinaang people conduct themselves in approaching a stranger's house. They take care to make their presence known by speaking. In this case, they said, "We are here." Their speaking enables the occupants to know whether the visitors are known or not. In this instance, the occupant recognized the three as being from Guinaang, a village not far from where he was working and, although hesitantly, he bade them enter.

29. isná in GK means 'cooked rice', págoy means 'unhusked rice', and bináyu means 'husked/pounded rice'.

31. In taking leave of their Balatok host the three from Guinaang did so without haste. In this way, they showed their host that they appreciated his hospitality and that their purposes were open and honorable.

2 SIT BILIG ON NANGANUP=AN
ST mountain LK SF,CMP:hunt.with.dogs=NR

KABUNYAN SI UGSA
Kabunyan OBJ deer

by Juan Baluga

THE MOUNTAIN WHERE KABUNYAN HUNTED DEER

1. Sit mang=gag=gaggaay=an od
ST SF,NCMP=CONT=go.around=NR PO

*Kabunyan si.dat man=sab=sabali on ili
Kabunyan REF AJR=PL=different LK village

sin montanyosa
LOC Mountain.Province

i=tag=taggaad=na dit asu=na
IF,NCMP=CONT=take.with=II,3,SG T dog=II,3,SG

on mingol. 2. Si Kabunyan
LK good.hunter ST Kabunyan

piya=ona=n manganup
like=OF,NCMP:II,3,SG=LK SF,NCMP:hunt.with.dogs

si.dat man=ta'nang on bilig tot
LOC AJR=highness LK mountain so.that

man='ot='otap=ana ya
SF,NCMP=CONT=see.in.dist=NR:II,3,SG CONJ

man='is='isdung=ana si.dat
SF,NCMP=CONT=look.down=NR:II,3,SG REF

na=sin'ossa on ili sin montanyosa on
STAT=single LK village LOC Mountain.Province LK

piya=ona tulung=an ya
like=OF,NCMP:II,3,SG help=RF,NCMP CONJ

sulu=wan. 3. Mal=lagpot on
teach=RF,NCMP AJR=happy=I,3,SG LK

mangi=tag=taggaad sit asu=na ta
SF,NCMP=CONT=take.with OBJ dog=II,3,SG CONJ

1. During the time that Kabunyan was going around to the different villages of Mountain Province, he constantly took his dog with him, which was a good hunter. 2. Kabunyan liked to hunt on the high mountains so that (they) would be places where he could look off into the distance and look down upon the scattered villages in Mountain Province that he wanted to help and to teach. 3. He was happy in constantly taking his dog with him, for it was what got what he ate with his rice and was his constant companion on the very long trails he traveled.

mangala	si
SF,NCMP:get=I,3,SG	OBJ

i=sida=na	ya
IF,NCMP=meat.eaten.with.rice=II,3,SG	CONJ

bul=bulun=na	si.dat	addayuwan=a	dalan
CONT=companion=II,3,SG	LOC	very.far=LK	trail

on	ay=ona.
LK	go=OF,NCMP:II,3,SG

4.	Sit	osa=n	algaw	on
	TI	a=LK	day	LK

l=umm=aos=ana	sit	bilig	on
pass.by=SF,CMP=___=NR:II,3,SG	REF	mountain	LK

*Binalatan	in=ila=na	on	adu	dit	alid
Binalatan	OF,CMP=see=II,3,SG	LK	many	T	track

di	ugsa	ya	babuy	sit	toktok=na	od
PO	deer	CONJ	wild.pig	LOC	peak=II,3,SG	DET

Binalatan.	5.	Si	Kabunyan	umm=illong
Binalatan		ST	Kabunyan	SF,CMP=rest=I,3,SG

sit	lamagan	od	Binalatan=ot
LOC	resting.place	DET	Binalatan=SEQ

na=illong=an	pon
STAT=rest=RF=I,3,SG,	SUB

na=gasmok=na	on
STAT=come.to.mind=II,3,SG	LK

manganup.
SF,NCMP:hunt.with.dogs

6.	Panpannosan	pon	nangdas	dit
	time.lapse	SUB	SF,CMP:come.upon	T

asu=na	on	os='ossaan.	7.	Si	Apo	Kabunyan
dog=II,3,SG	LK	INT=one		ST	RESP	Kabunyan

t=in=un'ud=na	dit	asu=na
follow.after=OF,CMP=___=II,3,SG	T	dog=II,3,SG

4. One day when he passed over Binalatan Mountain, he saw that there were many tracks of deer and wild pig on the top of Binalatan. 5. As for Kabunyan, he rested at the resting place on Binalatan; then when he was rested, he recalled that he was hunting.

6. After a while, his dog, which was only one, came upon something. 7. As for honorable Kabunyan, he followed after his dog, but the dog had run very far.
8. Kabunyan was afraid

omya addayuwan dit t=in=oddak dit asu.
but very.far T run=OF,CMP=___ NTS dog

8. Um=ogyat si Kabunyan si ma=tala' dit
SF,NCMP=fear T Kabunyan DET STAT=lose T

asu ot s=um=aay sit osa=n kayu
dog SEQ climb=SF,NCMP=___=I,3,SG REF a=LK tree

on andu=andu ta dongl=ona no
LK INT=long CONJ hear=OF,NCMP:II,3,SG ??

dinu dit niy=apn=an dit
where? T IF,CMP=dir.toward=NR PO

in=anup=ana.
CMP=hunt.with.dogs=RF:II,3,SG

the dog would become lost; then he climbed a tree, which was very tall, so he (could) hear *in what direction (the game) he was hunting had gone.

9. Si Kabunyan issa=na pon ma=dngol
ST Kabunyan NEG=II,3,SG AP STAT=hear

dit giya' dit asu ta adu dat
T bark.after.prey PO dog CONJ many T

sissiwit on s=um=analpit.
bird LK chirping=SF,NCMP=___

10. S=umm=anga pon si Kabunyan
anger=SF,CMP=___ SUB T Kabunyan

ana, G=um=inok='ayu nan
say:II,3,SG quiet=SF,NCMP=___=I,2,PL DET

sissiwit ta dongl=ok no dinu
bird CONJ hear=OF,NCMP:II,1,SG ?? where?

dit aysan=an dit asu=k. 11. Gapu.ta
T gone=NR PO dog=II,1,SG because

adu=gay dit ginga=n dat sissiwit nam=pauy
many=MOD T sound=* PO bird SF,CMP=shout

si Kabunyan on ana, Inggana sin
T Kabunyan LK say:II,3,SG from DET

sadi naid pon sissiwit si
pres.time NEG.EXT AP bird DET

g=um=inga si=na. 12. Awni pon naid
sound=SF,NCMP=___ ??=D1 later SUB NEG.EXT

9. As for Kabunyan, he could not hear the barking of the dog, for many birds were chirping. 10. Kabunyan became angry (and) he said, "Be still, you birds, so I (can) hear where my dog has gone." 11. Because the sound made by the birds was just so great, Kabunyan shouted, saying, "From now on no bird will make a sound here." 12. After a time, there was absolutely no sound from a bird; then Kabunyan followed his dog.

pon polus um=agisit si sissiwit
AP MOD SF,NCMP=make.a.sound DET bird

asi=n od Kabunyan unud=on dit
SEQ=* NTS Kabunyan follow=OF,NCMP T

asu=na.
dog=II,3,SG

13. Pon inggana sit siya=di=n algaw
CONJ from DET III,3,SG=D3=LK day

naid pon g=um=inga si sissiwit sin
NEG.EXT AP sound=SF,NCMP=___ DET bird LOC

bilig od Binalatan.
mountain PO Binalatan

13. So since that day there has been no bird making a sound on Binalatan Mountain.

Ethnographic and Linguistic Notes on THE MOUNTAIN WHERE KABUNYAN HUNTED DEER

1. Kabunyan is the folk hero of the Guinaang people. (In Guinaang his name is more often pronounced with initial glottal stop than with initial k.) According to Manuel Massagan, Kabunyan, when he was on earth in the old days, had extraordinary powers, enabling him to do such things as increase the amount of págoy 'unhusked rice' or danúm 'water'. It was said that he would increase the rice of the unfortunate and diminish that of naíbut 'stingy' and naágum 'greedy' rich people. Also, there are legends about a large stone in Ópaopa (an area of rice terraces southwest of Guinaang village and southeast of Galdang) and a spring near Galdang that were created by Kabunyan. Kabunyan was believed to teach what is mambalú 'good', for example, that people should not ang-angdásan 'waste' rice. As to where Kabunyan might be now, Massagan had no idea.

4. Binalatan (cf. Brainard 1985:8) is a mountain between the Tanudan and Madukayang valleys. Note that the spelling Binalatan reflects the Guinaang pronunciation in contrast to Binaratan, which reflects the Upper Tanudan pronunciation.

8. What Kabunyan was hearing was the barking of his dog; it indicated where the game was going.

3 SIN IDAW I=BAGA=NA NAN
ST omen.bird IF,NCMP=tell=II,3,SG T

MAM=BALU YA SIN LAWWING
AJR=good CONJ DET bad

THE IDAW BIRD, IT TELLS THE GOOD AND THE BAD

by Juan Baluga

1. Sin idaw in=ingwa=n
ST omen.bird OF,CMP=did/made=*

Apo.Dios si mangi=baga si mam=balu ya si
God DET SF,NCMP=tell OBJ AJR=good CONJ DET

lawwing on ma='wa=an=tao sin
bad LK STAT=do/make=NR=II,1+2,PL DET

ma=tagu=wan dan tagu=s.na=n lap'at din
STAT=person=NR PO person=LOC,D1=LK surface PO

pita.
earth

1. As for the idaw bird, God made it to tell good and bad happenings to us during the lifetimes of the people here on the surface of the earth.

2. Dan mammasilib on tagu an=da on
ST wise LK person say=II,3,PL LK

dan sissiwit on man='i=isu nan dutdut=da
ST bird LK AJR=PL=same T feather=II,3,PL

dida nan mam=bu=bulun. 3. Siya
III,3,PL DET SF,NCMP=PL=companion III,3,SG

od daol on a=tuttuwa=an din awad tigammu=n din
DET big LK ??=true=NR PO EXT know=* PO

idaw nan tun=tun'ud=on dan
omen.bird DET CONT=follow.after=OF,NCMP NTS

adu on b=an=an'og=a sissiwit on
many LK small=PL=___=LK bird LK

sabali=n dutdut=da='.nan idaw on
different=LK feather=II,3,PL=DET omen.bird LK

man=doot on sissiwit.
AJR=red LK bird

2. As for the wise people, they say that birds whose feathers are the same, they keep together.
3. (But) it is a great proof of the fact that the idaw bird has knowledge that many small birds, whose feathers are different from the idaw's (which is a red bird), continually follow after it.

4. Si.*dat tagu=n umm=una amo
ST person=LK SF,CMP=precede MOD

tuttuwa=on=da dit idaw ta
true=OF,NCMP=II,3,PL T omen.bird CONJ

siya=t mangil='an=da no
III,3,SG=DET SF,NCMP:see=NR=II,3,PL COND

*baat ya no *mangayaw=da.
buying.trip CONJ COND SF,NCMP:foray=I,3,PL

4. As for (our) ancestors, they really believed in the idaw bird, for it was how they knew whether (to continue or abandon their plans) when (making) a buying trip and when they were making a foray.

5. Dat amo poga=n di tagu an diami
ST MOD first=* PO person DET III,1,PL

on mang=ngadan=a i=Kalingga
LK SF,NCMP=name=LK from=Kalinga

nam=ban=bansan=da nan
SF,CMP=CONT=pass.on.to.another:??=??,3,PL DET

pammati=n din idaw ya diami on
belief=* PO omen.bird CONJ III,1,PL LK

nangoswila tuttuwa=om=mi=bos ta
SF,CMP:school true=OF,NCMP=II,1,PL=also CONJ

na=padas=mi sin *ay=ayaw=mi
STAT=experience=II,1,PL DET PL=travel=II,1,PL

si.dan ili on b=in=aat=mi
LOC village LK trip=OF,CMP=___=II,1,PL

ya g=in=aggaay=mi.
CONJ go.around=OF,CMP=___=II,1,PL

5. The very first people of us who are named "from Kalinga" passed down the belief in the idaw bird. As for us who have gone to school, we also believe it, for we have experienced (and found it to be true) in our travels to the villages where we have made buying trips and where we have visited in going around.

6. Amin=a ili sin montanyosa
all=LK village LOC Mountain.Province

an=na amin od tuttuwa=on=da on tuttuwa
??=D1 all DET true=OF,NCMP=II,3,PL LK true

an boom pon si tuli.
CONJ NEG.IDEN AP DET lie

6. All villages in Mountain Province believe that it is true and not false.

Ethnographic and Linguistic Notes on THE *IDAW* BIRD

4. *dat tagun ummuna* 'the people who preceded or went ahead' is the Guinaang Kalinga equivalent for 'predecessors' or 'ancestors'.

Báat is a trip, usually to a place some distance away, in order to look for what one desires to buy. During our earlier years in Guinaang, the Guinaang people made *baat* trips to both Abra and the Cagayan Valley to buy carabao and pigs. Often, if not usually, when they returned, they would go to other places in Kalinga or Bontoc to sell what they had purchased on the trip.

Áyaw, the root of *mangayaw*, refers to forays the Guinaang people made in the old days to enemy villages for the purpose of killing and, presumably, to take heads. The practice had been discontinued long before we arrived in Kalinga; therefore, we have no firsthand information concerning the custom.

5. *ay-ayáwmi*. Note that the root of this form is *ayáw* 'travel', which contrasts with *áyaw* 'foray', as seen in sentence 4 above.

4

SIN	MANGIDAW=AM=MI
ST	SF,NCMP:omen.bird=NR=II,1,PL

HOW WE GET OMENS FROM THE IDAW BIRD

by Juan Baluga

1. No	mam=baat='ami
COND	SF,NCMP=buying.trip=I,1,PL

l=um=ibbat='ami	sin	manollaok	dan
start=SF,NCMP=___=I,1,PL	TI	SF,NCMP:crow	T

manuk	on	daam	pon	dan	tagu
chicken	CONJ	not.yet	AP	T	person

b=um=angon.	2. Diami	on
arise=SF,NCMP=___	III,1,PL	LK

man=tu=tun'ud	on
SF,NCMP=CONT=follow.after	LK

mam=baat	i=ami	sin
SF,NCMP=buying.trip	go=I,1,PL	LOC

*iiddawon	ya
omen.hearing.place	CONJ

d=um=alupon='ami	on	naid
wait.for.omen=SF,NCMP=___=I,1,PL	CONJ	NEG.EXT

pon	gum=g=um=inga.
AP	INT=sound=SF,NCMP=___

3. Sin	um=un='una	on
ST	SF,NCMP=INT=precede	LK

g=um=inga	on	idaw	siya	nan
sound=SF,NCMP=___	LK	omen.bird	III,3.SG	DET

ngadn=om=mi	buat.	4. Sin	bal=balu
name=OF,NCMP=II,1,PL	first.omen	ST	INT=good

on	buat	g=um=inga	sin
LK	first.omen	sound=SF,NCMP=___=I,3,SG	LOC

ma=diwanan	ya	malboy	nan	ginga=na
STAT=right	CONJ	favorable	T	sound=II,3,SG

1. When we go on a buying trip, we start when the chickens crow and the people are not yet arising. 2. As for us who go together on a buying trip, we go to the customary place for getting idaw omens, and we wait, before setting out in earnest, while there is nothing (i.e., no idaw) making a sound.

3. The sound of the very first idaw bird is what we call buat. 4. As for a very first omen that is good, it sounds toward the right (of the trail), and its sound coming from above is the kind that means a favorable omen. 5. If it repeatedly makes clicklike sounds in rono clumps or toward the left, or if it

on i=lat'ay=na. 5. No
CONJ IF,NCMP=from.above=II,3,SG COND

sumum=s=um=tik sin
CONT=clicklike.sound=SF,NCMP=___=I,3,SG LOC

*lukpap onno sin ma=duwigi onno
clump.of.rono or LOC STAT=left or

manoddak sin dalan lawwing=a
SF,NCMP:run=I,3,SG LOC trail bad=LK

buat ad mangulin='ami. 6. No
first.omen SEQ SF,NCMP:return=I,1,PL COND

ma='wa nan buat=mi i=ami
STATdo/make T first.omen=II,1,PL go=I,1,PL

dongl=on nan um=adwa.
hear=OF,NCMP T SF,NCMP=second

runs on the trail, it is an unfavorable first omen, and we return (home). 6. If our first omen is favorable, we go on and listen for the second.

7. Sin adwa on bal=balu malboy
ST second LK INT=good favorable=I,3,SG

sin ma=diwanan on i=lat'ay=na
LOC STAT=right CONJ IF,NCMP=from.above=II,3,SG

ya issa pon mam=baa=baasat.
CONJ NEG=I,3,SG AP SF,NCMP=CONT=cross.over

8. No sumum=s=um=tik
COND CONT=clicklike.sound=SF,NCMP=___=I,3,SG

onno mam=baasat
or SF,NCMP=cross.over=I,3,SG

mangulin='ami ot no bal=balu
SF,NCMP:return=I,1,PL SEQ COND INT=good=I,3,SG

i=ami dongl=on nan atlu.
go=I,1,PL hear=OF,NCMP T third

7. As a very favorable second (omen), it (i.e., the idaw bird) gives the good omen sound on the right from above, and it does not go back and forth across the trail. 8. If it repeatedly makes clicklike sounds or it crosses (the trail), we return, and if it is very good, we go listen for the third (omen).

9. Sin atlu malboy sin
ST third favorable=I,3,SG LOC

ma=duwigi on siya nan am=mi on
STAT=left CONJ III,3,SG DET say=II,1,PL LK

9. As the third (omen), it gives the good omen sound on the left, and that is what we say is sapul.

sapul.
third.omen

10. Ma=gamput ad nan sapul
STAT=finish SUB T third.omen

i=tuluy=mi=n im=oyon omya
IF,NCMP=continue=II,1,PL=LK SF,NCMP=depart but

obs=om=mi=bos dongl=on nan
redo=OF,NCMP=II,1,PL=again hear=OF,NCMP T

apat on pada=n din buat. 11. Sin alima=n
fourth LK same=* PO first.omen ST fifth=*

din idaw on ama sin adwa. 12. No sin
PO omen.bird LK like DET second COND DET

paanom ulay mam=baasat
sixth CONC SF,NCMP=cross.over=I,3,SG

*adibali ta ngadn=om=mi pinablang.
never.mind CONJ name=OF,NCMP=II,1,PL final.omen

10. When the third omen is over, we continue with our departure while listening once more for the fourth (omen), which is the same as the first. 11. The fifth (omen) of the idaw bird is like the second. 12. If the sixth (omen occurs), even if (the idaw bird crosses (the trail), it makes no difference, and we call it pinablang.

13. Siya=di nan kadawiyan dat
III,3,SG=D3 DET custom PO

umm=una on tagu on siya=bos nan
SF,CMP=precede LK person CONJ III,3,SG=also DET

tun'ud=om=mi on anak=da.
follow.after=OF,NCMP=II,1,PL LK child=II,3,PL

13. That is the custom of our ancestors, and it is also what we, their children, follow.

Ethnographic and Linguistic Notes on HOW WE GET OMENS FROM THE IDAW BIRD

2. An iiddáwon is a place along the trail outside the village where persons wait to listen for the omen of the ídaw bird before departing, for example, on a trip.

5. lukpáp 'clump of rono'. Rono is a reedlike plant whose stalks are about one-half inch in diameter and grow to several feet in length. Rono has a number of uses such as making pidpid fence and undersheeting of a cogon-grass or rono-leaf roof (see text 23, sentence 23). A lukpáp is a clump of rono where some stalks, still green, stand upright, but most have dried and fallen over.

12. Ádibali means that the omen is disregarded; it does not influence decisions.

5 LIPON
lipon.ceremony

THE LIPON CEREMONY

by Juan Baluga

1. No oom=mi nan
COND do/make:OF,NCMP=II,1,PL T

*lipon um=ayag='ami si osa on
lipon.ceremony SF,NCMP=summon=I,1,PL OBJ a LK

manigammu sin lipon. 2. Amin si.dan
SF,NCMP:know OBJ lipon.ceremony all DET

b=um=alyan on mal=lipon
family=SF,NCMP= LK SF,NCMP=lipon.ceremony

masapul on wadawad=da sin
necessary=I,3,SG LK all.present=I,3,PL LOC

payaw on ma='wa=an din
rice.terrace LK STAT=do/make=NR PO

lipon. 3. Ad *palti=yon=da
lipon.ceremony SEQ butcher=OF,NCMP=II,3,PL

nan bolok onno manuk ad ma=gamput
T pig or chicken SEQ STAT=finish=I,3,SG

ad ma=lngon ya
SUB STAT=burn.off.hair/feathers CONJ

ma=iwa lugi=yan dit *mangwa
STAT=cut.up begin=RF,NCMP NTS SF,NCMP:do/make

sin lipon *man=sissiwa onno
OBJ lipon.ceremony SF,NCMP=incantation or

mang=kalalag an Kabunyan.
SF,NCMP=pray REF Kabunyan

1. When we hold a lipon ceremony, we summon one who knows how to perform a lipon. 2. As for the members of the family holding the lipon, it is necessary that they all be present at the rice terrace where the lipon is to be held. 3. And then they butcher a pig or chicken; and when it has been burned and cut up, the performer of the lipon begins making the incantations or praying to Kabunyan.

4. Naid pon olgo d=um=atong si
NEG.EXT AP MOD arrive=SF,NCMP= DET

tagu sin igaw din lipon no
person LOC place PO lipon.ceremony COND

4. There is to be no person arriving at the site of the lipon when they are making the incantation, for we believe it will have

man=sissiwa=da ta
SF,NCMP=incantation=I,3,PL CONJ

tuttuwa=om=mi on issa pon
true=OF,NCMP=II,1,PL LK NEG=I,3,SG AP

ma='wa no awad s=um=ug'ung si
STAT=do/make COND EXT intrude=SF,NCMP=___ DET

tagu on sabali.
person LK different

5. No ma=utu nan isda amin dan
COND STAT=cook T meat all DET

na=daan mangan=da
STAT=pres.from.beginning SF,NCMP:eat=I,3,PL

ya i=buna=da nan gudwa on
CONJ IF,NCMP=leftover=II,3,PL T half LK

uwa=n din mangwa sin
possession=* PO SF,NCMP:do/make OBJ

lipon. 6. Sin
lipon.ceremony ST

mal=li=lipon i=na igga nan
SF,NCMP=CONT=lipon.ceremony go=II,3,SG put T

ulu=n din manuk uud onno dutdut sin andu
head=* PO chicken hoof or feather LOC long

on lono onno bulu ya in=igga=na sin
LK rono or bamboo CONJ OF,CMP=put=II,3,SG LOC

nan=domang=a suli=n din payaw.
AJR=opposite=LK corner=* PO rice.terrace

no effect if an outsider intrudes.

5. *When the meat is cooked, all who have been present from the beginning eat, and they set aside half (of what is killed) for the performer of the lipon. 6. As for the performer of the lipon ceremony, she goes to place the head of the chicken, a hoof, or a feather on a long (stalk of) rono or (piece of) bamboo, and she places (them) in opposite corners of the terrace.

Ethnographic and Linguistic Notes on THE *LIPON* CEREMONY

1. A *lípon* ceremony is performed at a rice terrace that has had an *idaw* bird fly across it or a snake go through it. No *lipon* ceremonies are performed except at rice terraces.

paltí 'butcher' (from Ilk. *parti*). In this sentence, the GK expression would be *mansidá*, which means to provide the meat, for example, pig or chicken, to be eaten with the rice.

mangwa sin lipon 'one performing the *lipon*'. The performer of *lipon* ceremonies, also called *mallilípon* (see sentence 6), was a shaman (*mandadáwà*). Shamans in Guinaang were older women. When we first went to Guinaang, there were a number of older women who were *mandadawà*, but as the years passed, these women died and were not succeeded. As their number decreased, the ceremonies they performed also became less frequent.

sissiwá 'incantations'. The shaman's incantations are for the purpose of causing the rice grown in that terrace to be good and abundant.

5. The participants in the ceremony eat at the granary of the owner of the terrace, which often is not far from the terrace where the *lipon* ceremony is held.

6 SIN
ST

THE WAY WE PREPARE RICE TERRACES FOR SEEDLINGS

MAN=DA=DALNO'=MI
SF,NCMP=NR=prepare.terrace.for.seedlings=II,1,PL

by Juan Baluga

1. Dan pap=payaw sin igaw=mi
ST PL=rice.terrace LOC place=II,1,PL

na'wa=da si.dan pingaping dan
STAT:do/make=I,3,PL LOC side PO

bilig ya dan man'a=ban'og on
mountain CONJ DET AJR,PL=small LK

sadog on odumna bat=batu on issa
area.beside.river LK sometimes PL=stone LK NEG

pon ma='wa=' ma=usal nan aladu.
AP STAT=do/make=DET STAT=use T plow

2. Gapu.ta siya=di=n opya=n dan
because III,3,SG=D3=DET operation=* PO

pap=payaw=mi siya on
PL=rice.terrace=II,1,PL III,3,SG LK

usal=om=mi nan abus dan pigsa=n dan
use=OF,NCMP=II,1,PL DET only DET strength=* PO

luwang.
carabao

1. *As for the rice terraces in our place, they have been made on the sides of the mountains and on small areas next to rivers--areas that are sometimes stony and where it is not possible for a plow to be used. 2. Because that is the way our terraces are made, what we use (in working them) is only the strength of carabaos.

3. Sin oom=mi
ST do/make:OF,NCMP=II,1,PL

ma=paid dan lima onom on luwang ya
STAT=side.by.side T five six LK carabao CONJ

nan=si=silpu=wom=mi nan
??,CMP=CONT=extension=OF=II,1,PL T

ongol=da si tali onno iwoy ad
nose=II,3,PL REF rope or rattan SEQ

3. *What we do (to prepare a terrace to receive seedlings) is to line up five (or) six carabaos side by side and link their noses together with rope or rattan, and then we drive them round and round in the terrace until the earth becomes mud.

nang=gaggaay=om=mi dida sin
??,CMP=go.around=OF=II,1,PL T,III,3,PL LOC

payaw inggana on p=um=iyok nan
rice.terrace until LK mud=SF,NCMP=___ T

pita. 4. Mal=laso on p=um=iyok nan
earth AJR=ease LK mud=SF,NCMP=___ T

payaw=mi ta kanayun on
rice.terrace=II,1,PL CONJ continuous LK

i=igga=mi nan danum. 5. No ma=amin
CONT=put=II,1,PL T water COND STAT=use.up

mi=talmod nan luut on paat
STAT=submerge T refuse CONJ MOD

l=um=um'oy nan piyok
soft=SF,NCMP=___ T mud

sagawsaw=om=mi sin
clean.terrace.of.refuse=OF,NCMP=II,1,PL REF

ima=mi inggana on naid pon ma=ila
hand=II,1,PL until LK NEG.EXT AP STAT=see

si luut. 6. Punu=wom=mi si danum
DET refuse fill=OF,NCMP=II,1,PL REF water

si sim=pulu=n algaw tot
DET single=unit.of.ten=LK day so.that

ma=lutong amin=a luut sin payaw ad
STAT=rot all=LK refuse LOC rice.terrace SEQ

iny=osok=mi=n pagoy.
IF,CMP=transplant=II,1,PL=LK unhusked.rice

4. Our terraces easily become mud, for we continuously put water (in them). 5. When the refuse (i.e., the stubble) is all submerged and the mud is very soft, we clean the terrace of all refuse with our hands until no refuse can be seen. 6. We fill (a terrace) with water for ten days so that all the refuse in the terrace will rot, and then we plant rice.

Ethnographic and Linguistic Notes on THE WAY WE PREPARE RICE TERRACES FOR SEEDLINGS

1. The terraces (payáw) in Guinaang are constructed as terraces because they are used for growing irrigated rice. Terraces vary in size from small (i.e., their dimensions may be in terms of feet) to large (i.e., their dimensions may be in terms of tens of yards). Water for the terraces comes by gravity flow from sources at higher elevations--sources that may be a considerable distance from a given terrace. The terrace walls (tupíng), which are made of stones wedged together, are inclined a few degrees from vertical toward the terrace. On top of the wall is a banóng, which is earth placed there for the purpose of holding the water and preventing it from flowing over the wall. The banong also provides a walkway along the edge of the terrace. Terrace walls were usually made by persons--often from southern Kalinga or Bontoc--who were hired for the purpose.

3. In Guinaang the terraces are worked two times a year. The first crop is planted in January and harvested in May or June, and for this planting unoy is the variety of rice used. The second crop is planted in August and harvested in November, and oyà is the variety used. For both unoy and oyà, seedlings are grown. The seedlings of unoy, called pinál, are grown in plots in terraces, and the seedlings of oyà, called payútò, are grown in plots prepared on a mountainside. Thus, pinal are grown under irrigation, and payutò are not. Later the seedlings are transplanted into prepared terraces. Men do the work of preparing the terraces, and women do the transplanting of the seedlings. Harvesting is by hand on a reciprocal help basis, with both men and women participating.

7 SIT LITAP ON MA=UG'UGGUD
T flood LK STAT=narrative

THE FLOOD STORY THAT IS OFTEN RETOLD

by Juan Baluga

1. Sit litap on
ST flood LK

um='umbu'=on dat
CONT=narrative.of.past.events=OF,NCMP NTS

iy=awi on na=toy=an amin dat
from=dist.past LK STAT=die=NR all PO

tagu=n umm=una inggaw dat
person=LK SF,CMP=precede EXT T

sim=balyan on na=tagu sin toktok=na
single=family LK STAT=person LOC peak=II,3,SG

od *Amatulug.
DET Amatulug

1. In the flood, which the ones of old have often recounted and in which all the ancestors died, there was a family that was saved on the peak of Mount Amatulug.

2. Igga=na ano pon dit litap
put=II,3,SG RS SUB T flood

in=ubut=da dat amutu on
OF,CMP=cover=II,3,PL T k.o.large.jar LK

igaw di bayas=ot
container PO sugar.cane.wine=SEQ

mal=lugan=an=da. 3. D=um=aol ya
SF,NCMP=ride=NR=II,3,PL big=SF,NCMP=___ CONJ

ng=um=ato dit danum.
above=SF,NCMP=___ T water

4. Nanapla'=da on sim=balyan inggana
SF,CMP:float=I,3,PL LK single.family until

si ni=batug=da sin bilig od
DET STAT=opposite.of=I,3,PL LOC mountain PO

Amatulug. 5. Sit bilig ano od Amatulug
Amatulug ST mountain RS PO Amatulug

2. When the flood occurred, they covered *amutu* jars, which are containers for sugar cane wine, and used (them) to ride on. 3. The water became more and more and rose higher and higher. 4. The members of one family floated until they were abreast of Mount Amatulug. 5. Mount Amatulug was not covered by the flood. 6. That was where they took refuge until the flood had receded. During the flood, however, they had no place to get fire.

issa	pon	na=litup=an	sit	litap.
NEG=I,3,SG	AP	STAT=under.water=RF	DET	flood

6. Siya	dit	nang=kamang=an=da
III,3,SG	DET	SF,CMP=refuge=NR=II,3,PL

inggana	on	naid	dit	litap	omya	sit
until	LK	NEG.EXT	T	flood	but	TI

a=sis=siya=n	dit	litap	naid	pon
NR=CONT=III,3,SG=*	PO	flood	NEG.EXT	AP

mangal='an=da	si	apuy.
SF,NCMP:get=NR=II,3,PL	OBJ	fire

7. Man='ot='otap	ano	pon	dit
SF,NCMP=CONT=see.in.dist	RS	SUB	T

lalai	in=ila=na	dit	osa=n	bilig	on
male	OF,CMP=see=II,3,SG	T	a=LK	mountain	LK

issa	pon	na=litup=an	sit	danum	ya
NEG	AP	STAT=under.water=RF	REF	water	CONJ

ma=ila=na	ano=bos	dit	asok.
STAT=see=II,3,SG	RS=also	T	smoke

8. L=umm=agpot	ano	dit	tagu=wot
happiness=SF,CMP=___	RS	T	person=SEQ

ubut=ona	dit	osa=n	amutu.
cover=OF,NCMP:II,3,SG	T	a=LK	k.o.large.jar

9. Mangabayu	ano	dit	tagu	ot	im=oy
SF,NCMP:horse	RS	T	person	SEQ	SF,NCMP=go

sit	siya=di=n	bilig.
DET	III,3,SG=D3=LK	mountain

7. When the man was looking off into the distance all around, he saw another mountain that was not covered by water, and he could see smoke.
8. The man became happy, and he covered another amutu jar.
9. The man straddled (it), and crossed over to the other mountain.

10. D=um=atong	ano	pon
arrive=SF,NCMP=___	RS	SUB

an=na=da='	tagu	on	na=tagu	sit
??=D1=I,3,PL=DET	person	LK	STAT=person	DET

litap	ya	an=na	ano	dit	apuy=da.
flood	CONJ	??=D1	RS	T	fire=II,3,PL

10. When he arrived, there were people who had survived the flood and who had fire.
11. When he asked about the mountain where the people were, they said, "This is Madaldalpong

11. Imus=ona ano pon dit bilig on
ask=OF,NCMP:II,3,SG RS SUB T mountain LK

igaw dat tagu an=da ano on,
place PO person say=II,3,PL RS LK

Siya=na nan bilig=a Madaldalpong.
III,3,SG=D1 DET mountain=LK Madaldalpong

12. Sit tagu on imm=oy ŋangala si apuy
ST person LK SF,CMP=go SF,CMP:get OBJ fire

ana ano on, Awad='ami pay od
say:II,3,SG RS LK EXT=I,1,PL ?? LOC

Amatulug. 13. In=aw'ana ano dit
Amatulug CMP=put.into:RF,II,3,SG RS T

amutu si among ot
k.o.large.jar REF live.coal SEQ

ubut=ona=t amutu=wot
cover=OF,NCMP:II,3,SG=T k.o.large.jar=SEQ

im=oyon.
SF,NCMP=depart=I,3,SG

Mountain." 12. The man who went to get fire said, "We ?? are on Amatulug." 13. *He put a live coal into the amutu jar; then he covered the amutu jar and departed.

14. Siya=di ano dit na=tagu=wan dat
III,3,SG=D3 RS DET STAT=person=NR PO

in=inggaw od Amatulug.
CMP=stay LOC Amatulug

14. That is how the ones who were on Amatulug survived.

Ethnographic and Linguistic Notes on THE FLOOD THAT IS OFTEN RETOLD

1. Amatúlug is the name of a mountain located west of Guinaang village (see upper map on page vi). It is 2,056 meters high.

13. There were ways in the old days of carrying live coals. One way was to take dried sugar cane fibers (usang), bundle them with rattan (iwóy), and use that bundle as a case for carrying the coal. Another way was to bundle bark cloth (súput) and use that as a receptacle. We are not told in this story how the live coal was preserved during the passage from Madaldalpong to Amatulug.

8

SIT AWI ON MAN='I=INN=AYAW=AN
ST dist.past LK SF,NCMP=CONT=REC=foray=NR

DAT TAGU
PO person

THE OLD DAYS WHEN THE PEOPLE MADE FORAYS AGAINST EACH OTHER

by Juan Baluga

1. Dat umm=una on tagu
ST SF,CMP=precede LK person

siya=t day=dayaw=on=da dit
III,3,SG=DET CONT=honor=OF,NCMP=II,3,PL DET

aba'=on=da dat
defeat=OF,NCMP=II,3,PL T

a=almang=da on ili sit
??=trad.enemy=II,3,PL LK village DET

p=inn=atoy tot dida dit
kill=REC=___ so.that III,3,PL DET

a=pigsa=an onno um=ogyat=an dat
SUP=strength=___ or SF,NCMP=fear=NR PO

odum=a ili. 2. Mal=laso dit
other=LK village AJR=ease T

p=um=atoy=an=da ta naid pon
kill=SF,NCMP=___=NR=II,3,PL CONJ NEG.EXT AP

gubilno ya ma=sin'ossa dat tagu on
government CONJ STAT=single T person LK

b=um=oloy sit
house=SF,NCMP=___ LOC

manguma=an=da. 3. Inggaw dat
SF,NCMP:swidden=NR=II,3,PL EXT T

sim=balyan on manguma od *Dugung
single=family LK SF,NCMP:swidden LOC Dugung

on naid pon dal'ag=da.
CONJ NEG.EXT AP neighbor=II,3,PL

1. *As for the ancestors, what they considered praiseworthy was for them to defeat the villages that were their traditional enemies through revenge killing, so that they would be the strongest or would be the one the rest of the villages feared. 2. It was easy for them to find occasions to kill, for there was no government, and the people were scattered, having made their houses and living where they made their swiddens. 3. There was a family that had their swidden at Dugung, (and) they had no neighbors.

4. Sit	osa=n	algaw	nam=baat	dit
TI	a=LK	day	SF,CMP=buying.trip	T

lalai	on	t=in=ayn=ana	dit
male	CONJ	leave=CMP=___=RF:II,3,SG	T

asawa=na	ya	dat	anak=na	on	abus.
spouse=II,3,SG	CONJ	DET	child=II,3,SG	LK	only

5. Sit	naid=an	dit	lalai
TI	NEG.EXT=NR	PO	male

nangasot	dat	anak=na	ya
SF,CMP:crush.sugar.cane	T	child=II,3,SG	CONJ

sit	asawa=na	on	inti=yon=da.
DET	spouse=II,3,SG	CONJ	sugar=OF,NCMP=II,3,PL

4. One day the man went on a buying trip, having left his wife and children alone. 5. *During the man's absence his children and his wife crushed sugar cane (to obtain its sap), and they were making it into sugar.

6. Sit	dandani	on	gawa=n	di	labi
TI	almost	LK	middle=*	PO	night

s=umm=umu'	dat
appear.w.o.warning=SF,CMP=___	T

sim=pulu	on	busul.	7. Amod	dit	ogyat
single=unit.of.ten	LK	enemy	MOD	T	fear

dit	bubai	ta	naid	pon	dit	asawa=na.
PO	female	CONJ	NEG.EXT	AP	T	spouse=II,3,SG

8. Sit	bubai	p=in=aan=ana	dat	busul
ST	female	feed=CMP=___=RF:II,3,SG	T	enemy

tot	adagu=wan=da	ad	dida
so.that	pity=RF,NCMP=II,3,PL	SUB	T,III,3,PL

issa=da	pon	patoy=on	dida.
NEG=II,3,PL	AP	kill=OF,NCMP	T,III,3,PL

9. Na=gamput=da	pon	nangan	na=suyop
STAT=finish=I,3,PL	SUB	SF,CMP:eat	STAT=sleep

dat	busul	ta	asi=da	patoy=on	dat
T	enemy	CONJ	FUT=II,3,PL	kill=OF,NCMP	T

sim=balyan	no	ma=utu	dit	inti	tot
single=family	COND	STAT=cook	T	sugar	so.that

an=on=da	ya
eat=OF,NCMP=II,3,PL	CONJ

6. When it was almost midnight, ten enemies appeared without warning. 7. The woman was greatly afraid, for her husband was not present. 8. The woman fed the enemies so that (the enemies), having compassion on them, would not kill them. 9. After they had finished eating, the enemies slept, intending to kill the family when the sugar was cooked, so that they could eat and take the sugar away with them.

i=tallay=da=t	inti.
IF,NCMP=take.away=II,3,PL=T	sugar

10.	Sit	inti	dandani	on	ma=utu.
	ST	sugar	almost	LK	STAT=cook=I,3,SG

11.	Nangala	dit	bubai	si	tongo=wot
	SF,CMP:get	T	female	OBJ	kindling=SEQ

sulusul=ana	inggana	on
add.kindling.to.fire=RF,NCMP:II,3,SG	until	LK

nal=lamag	dit	inti.	12.	Dat	busul
SF,CMP=boil	T	sugar		ST	enemy

man='ang='anggolo'=da	on
SF,NCMP=CONT=snore=I,3,PL	CONJ

na=amin=da	na=suyop	ta
STAT=use.up=I,3,PL	STAT=sleep	CONJ

na=bannug=da.
STAT=weariness=I,3,PL

10. The sugar was almost cooked. 11. The woman took kindling and then fed (the fire) until the sugar was boiling. 12. The enemies were snoring as they all slept, for they were tired.

13.	Sit	bubai
	ST	female

p=in=a=awid=na	dat	anak=na
CAUS=OF,CMP=___=flee=II,3,SG	T	child=II,3,SG

on	im=oy	man=talo.	14.	Aysan=da	pon
LK	SF,NCMP=go	SF,NCMP=hide		gone=I,3,PL	SUB

in=ala=n	dit	bubai	dit	*giduy	on
OF,CMP=get=*	NTS	female	T	bark.blanket	LK

tola'.	15.	Il=lusong=na	sit
k.o.bark		IF,CMP=immerse=II,3,SG	LOC

nal=lamag	on	inti	inggana	on	in=amin
SF,CMP=boil	LK	sugar	until	LK	OF,CMP=use.up

dit	giduy	s=in=upsup=an	dit
NTS	bark.blanket	suck=CMP=___=RF	T

sim=maltaba	on	inti.	16.	Sit
single=k.o.large.receptacle	LK	sugar		ST

13. The woman had her children flee and go hide. 14. After they were gone, the woman took the bark blanket made of tolà bark. 15. She immersed (it) in the boiling sugar until the blanket had absorbed all the sugar in the receptacle. 16. The woman took the blanket out and dragged (it) over the faces of the enemies who were snoring as they slept. 17. None of the enemies survived. 18. They slept on without end.

bubai in=to'wal=na dit
female IF,CMP=take.out=II,3,SG T

giduy=ot guyud=ona sit aping
bark.blanket=SEQ drag=OF,NCMP:II,3,SG LOC face

dat busul on man='ang='anggolo' on na=suyop.
PO enemy LK SF,NCMP=CONT=snore LK STAT=sleep

17. Naid pon na=tagu si.dat busul.
NEG.EXT AP STAT=person DET enemy

18. Na=suyop=da inggana=s inggaingga.
STAT=sleep=I,3,PL until=DET endlessness

19. Sit na=tulod on bubai i=na
ST STAT=bravery LK female go=II,3,SG

in=ayag=an dat anak=na ot
CMP=summon=RF T child=II,3,SG SEQ

iy=awid=da ta um=ogyat=da
IF,NCMP=flee=II,3,PL CONJ SF,NCMP=fear=I,3,PL

si awad odum si s=um=al=salunu
DET EXT others DET CONT=SF,NCMP=___=follow.up

on im=oy man=singit si.dat
LK SF,NCMP=go SF,NCMP=look.for OBJ

na=amin na=toy.
STAT=use.up STAT=die

19. *The brave woman went to summon her children, and then they fled, not to return, for they were afraid there would be others following up (the first ones) to go look for all those who were dead.

20. Siya=di nan anongos dit
III,3,SG=D3 DET last PO

na=tulod ya na=sikap on bubai on
STAT=bravery CONJ STAT=scheme LK female LK

kangkanayun on ma=ug'uggud.
all.the.time LK STAT=narrative

20. That is the last of the brave and clever woman, (whose story) is told again and again.

Ethnographic and Linguistic Notes on THE OLD DAYS WHEN THE PEOPLE MADE FORAYS AGAINST EACH OTHER

1. According to one of our assistants, Guinaang's traditional enemies were Dangtalan, Lubuagan, Cagalwan, Balatok, and Uma (see upper map on page vi). Now Dangtalan is part of Guinaang Region, and both Cagalwan and Balatok are included in Pasil Municipality. During our time in Guinaang there were peace pacts (*bodóng*) between Guinaang Region and Lubuagan and Uma as well as other places in Bontoc, southern Kalinga, Abra, and eastern Kalinga.

3. Dugung is the location of a group of rice terraces west of Guinaang village. On the upper map on page vi, Dugung would be in the general area represented by the open space above the word *region*.

5. In Guinaang, sugar cane (*unás*) is grown almost exclusively for the purpose of making *bayás*, the fermented sugar cane drink. Some sugar is also made from it. Individual families have plots in various places, such as at the edge of a village or in some other place away from the villages. When they crush sugar cane (*mangasót*), they put the stalks through an apparatus called an *alopagsí*, which has two upright cylinders. These cylinders have teeth that mesh together, and these teeth cause the cylinders to rotate as the long arm, called *pawaswas*, attached to one of the cylinders, is rotated. The cane is crushed as it is thrust between the rotating cylinders. The sap obtained by this operation, called *inasót*, is then poured into a sizable iron receptacle (*maltabá*), where it is cooked until it has turned to sugar. This process is *intiyon*, the verbalized form of *intí* 'sugar'.

14. *gidúy* 'bark blanket'. A *giduy* is a blanket, used in the old days, that was made of *tolà*, a kind of bark. This bark came from the *butag* tree, and it was pounded until it became pliable, after which pieces were sewed together to make a blanket. Such blankets are no longer used since cloth blankets are now available.

19. It was the custom, when a raid was to be made, to divide the members of the attack party into two groups. The larger group would depart first; then the second group would depart later, perhaps the next day.

9 SIT MAN='AL='AN DAT UMM=UNA SI
ST SF,NCMP=get=NR PO SF,CMP=precede DET

ISDA=DA
meat=II,3,PL

HOW THE ANCESTORS GOT THEIR MEAT

by Juan Baluga

1. Dat umm=una on tagu
ST SF,CMP=precede LK person

nangwa=da si libang si.dat
SF,CMP:do/make=I,3,PL OBJ notch LOC

man=ta'nang on ma=wo=woywoy on bilig
AJR=highness LK STAT=CONT=extended LK mountain

si manokma=an=da si.dan paniki
DET SF,NCMP:catch=NR=II,3,PL OBJ fruit.bat

onno amin on sissiwit=a man=tat=taod sin
or all LK bird=LK SF,NCMP=PL=fly TI

labi. 2. Mam=pa=ligat=da on
night SF,NCMP=CAUS=difficulty=I,3,PL LK

mang=gisang sit lap'at dat bilig on
SF,NCMP=excavate LOC top PO mountain LK

mangwa si libang.
SF,NCMP:do/make OBJ notch

1. *As for the ancestors, they made notches in the high, extended mountain ranges as a means of catching paniki bats and all kinds of birds that fly at night. 2. *(But) they had difficulty in excavating the mountain ridges to make the notches.

3. No ma=gamput dit libang
COND STAT=finish T notch

i=lugi=da on mangwa si
IF,NCMP=beginning=II,3,PL LK SF,CMP:do/make OBJ

ama=' awa si mangala=da si.dan
like=DET web/net DET SF,NCMP:get=II,3,PL OBJ

*paniki on mangoy sin libang on
fruit.bat LK SF,NCMP:go REF notch LK

in=ingwa=da. 4. No ma=gamput dit
OF,CMP=did/made=II,3,PL COND STAT=finish T

3. When the notch is finished, they begin to make what is like a web for catching the bats that go through the notch they have made. 4. When the net is finished, they go to the notch and they spread (it, i.e., the net) across the notch, which is like an entrance.

awa imm=oy=da sit libang ya
web/net SF,CMP=go=I,3,PL LOC notch CONJ

b=in=i'yad=da sit libang on
spread.out=OF,CMP=___=II,3,PL LOC notch LK

ama si *sawang.
like DET entrance

5. Dat tagu u=uway=on=da=t
ST person CONT=wait=OF,NCMP=II,3,PL=T

mangoy=an dat paniki sit libang. 6. Sit
SF,NCMP:go=NR PO fruit.bat REF notch ST

pigsa=da on t=um=aod issa=da
strength=II,3,PL LK fly=SF,NCMP=_ NEG=II,3,PL

pon ma=ila dit awa ad ma'na=da
AP STAT=see T web/net SEQ STAT:catch=I,3,PL

7. Sit awa on oon dat
ST web/net LK do/make:OF,NCMP NTS

umm=una an=na od bultin=na
SF,CMP=precede ??=D1 EC tripping.device=II,3,SG

on no ma=tigyun ma=la''ob=an dat
LK COND STAT=move=I,3,SG STAT=k.o.cage=RF T

amin=a man=tat=taod no labi.
all=LK SF,NCMP=PL=fly TI night

8. No mamingsan on labi
COND SF,NCMP:one.time LK night

mangala=da si lima onno duwa=m
SF,NCMP:get=I,3,PL OBJ five or two=LK

pulu onno odumna ad naid pon
unit.of.ten or sometimes SUB NEG.EXT AP

ala=n=da. 9. Dan im=oy
get=OF,NCMP=II,3,PL ST SF,NCMP=go

man='uway si paniki sin libang
SF,NCMP=wait OBJ fruit.bat LOC notch

5. The people await the time when the bats go through the notch. 6. In their swift flying (the bats) cannot see the net and so are caught. 7. In the net made by our ancestors there was a device, which, if tripped, would catch anything that flies at night.

8. In one night they get five or twenty, or sometimes they get nothing. 9. As for those who go to wait for bats at a notch, they can get three each in a night until their backpacks are full.

ma=ala=da=n sin=to=tlu on labi
STAT=get=II,3,PL=T single=RDP=three LK night

inggana si ma=pnu nan
until DET STAT=full T

pasiing=da.
rattan.backpack=II,3,PL

10. Dan im=oy mal=libang adu dat
ST SF,NCMP=go SF,NCMP=notch many T

ma=toy an dida on odas=an dat
STAT=die DET III,3,PL LK come.upon=RF,NCMP NTS

a=busul=da on odum=a ili ta
??=enemy=II,3,PL LK other=LK village CONJ

tigammu=n dat busul on l=im=abi
know=* NTS enemy LK night=SF,NCMP=___

an=na=da=' im=oy mal=libang
??=D1=I,3,PL=DET SF,NCMP=go SF,NCMP=notch

nanglona no ma=bannug=da ad
especially COND STAT=weariness=I,3,PL SUB

na=ulot dit suyop=da. 11. Adu on
STAT=tight T sleep=II,3,PL many LK

man='ug'uggud=da si adu dat
SF,NCMP=narrative=I,3,PL DET many T

siwat=on=da='.dit bagang=da on
behead=OF,NCMP=II,3,PL=REF neck=II,3,PL CONJ

ma=su=suyop.
STAT=CONT=sleep

10. As for those who went to wait at notches, many of them died. They were come upon by their enemies who were from other villages, for the enemies knew that, when night falls, (persons) who had gone to wait at notches, especially when they were tired, slept soundly. 11. Many of them tell stories of the numerous ones they beheaded while they were sleeping.

Ethnographic and Linguistic Notes on HOW THE ANCESTORS GOT THEIR MEAT

1. In this text, it is not clear whether Baluga was describing the old-time practice of the Guinaang people or that of Kalinga-speaking people southeast of Guinaang. We wonder about this because at no time during our years in Guinaang were we given bat meat to eat, nor did we see or hear any indication that the Guinaang people caught bats. In Madukayang, however, we were given bat meat to eat, and notches for catching bats were seen in the mountains in the Tanudan and Madukayang areas. Such notches are made on mountain ridges. The reason for the notches seems to be that bats, which regularly fly over a given mountain, follow the lowest possible path. Thus, when a notch has been made, the path the bats follow would lead through it. The notches appear to be as wide as they are deep, so that as seen from a distance they look like square gaps in the skyline of the ridges.

2. Apparently, notches were made in different ways. One way, described by Baluga, was to excavate (manggísang) the ridge to form the notch. Another way, which we saw on or near Mount Binalatan in 1973 between Dacalan and Madukayang, was to cut down trees on the ridge in order to form the notch. The notch we saw was as wide as the trees were tall.

3. panǰíki 'fruit bat'. This kind of bat has a body perhaps eight to ten inches long. When one is caught, a stick is tied in its mouth and its wings are tied. Then it is carried, still alive, back to the home of the one who caught it. There it is hung on the wall to await the time when it is to be killed and cooked.

4. A notch is likened to a sawáng 'entrance', because it functions as such for the bats between one side of the ridge and the other.

10 SI ADDANG ON NA=TULOD
ST Addang LK STAT=bravery

ADDANG, WHO WAS BRAVE

by Juan Baluga

1. Si.dat umm=un='una on
ST SF,CMP=INT=precede LK

iy=awi ma=tagu=da si
from=dist.past STAT=person=I,3,PL DET

ina=tulod=da on maa=patoy si.dat
AB=bravery=II,3,PL LK SF,NCMP=kill OBJ

a=busul=da. 2. Dat i=Guinaang ya
??=enemy=II,3,PL ST from=Guinaang CONJ

i=Lubuagan kanayun=da on
from=Lubuagan all.the.time=I,3,PL LK

mam=pa=patoy ta mangil='an=da
SF,NCMP=CONT=kill CONJ SF,NCMP:see=NR=II,3,PL

si ma=pa'gang. 3. Si.dat i=Guinaang adu
REF STAT=defeat ST from=Guinaang many

dit ma=patoy an dida maigapu si.dat
T STAT=kill DET III,3,PL because DET

payaw=da on na=wala=wala ta
rice.terrace=II,3,PL LK STAT=CONT=separate CONJ

man='isdung ad dat i=Lubuagan no
SF,NCMP=look.down SUB T from=Lubuagan COND

awad ossaan si tagu si ila=n=da
EXT one DET person DET see=OF,NCMP=II,3,PL

nan='aggaaw=da on im=oy
SF,CMP=do.with.stealth=I,3,PL LK SF,NCMP=go

mamatoy an siya.
SF,NCMP:kill DET III,3,SG

1. The (people) who went ahead long ago lived by their bravery in fighting with their enemies. 2. The people from Guinaang and from Lubuagan fought all the time with each other to see who would be defeated. 3. *Many of the people from Guinaang were killed because their rice terraces were separated, and when (people) from Lubuagan looked down (from a higher elevation), if they saw one person, they stealthily went to kill him.

4. Maigapu sit adagu=n od Addang
Because DET compassion=* PO Addang

4. Because of the pity Addang felt for his fellow villagers

si.dat a=ili=ana on i=Guinaang
DET ??=village=NR:II,3,SG LK from=Guinaang

imm=oy s=umm=anob od *Tanap
SF,CMP=go=I,3,SG ambush=SF,CMP=___ LOC Tanap

on pita=n dat i=Lubuagan. 5. Issa pon
LK land=* PO from=Lubuagan NEG=I,3,SG AP

na=bayag ot t=um=o'wal dat busul
STAT=long.time SEQ appear=SF,NCMP=___ T enemy

on i=Lubuagan.
LK from=Lubuagan

from Guinaang, he went to lie in wait at Tanap, which was land of the Lubuagan people. 5. It was not long before enemies from Lubuagan appeared.

6. Si Addang ya si Gunnay on
ST Addang CONJ DET Gunnay LK

bulun=na in=igga=da amin=a
companion=II,3,SG OF,CMP=put=II,3,PL all=LK

pigsa=da ya tulod=da omya adu
strength=II,3,PL CONJ bravery=II,3,PL but many

dat a=patoy=da on nal=li'mot an
T ??=kill=II,3,PL LK SF,CMP=surround DET

dida. 7. Si.dat i=Lubuagan
III,3,PL ST from=Lubuagan

in=du'lus=da da Addang sit
IF,CMP=rush.toward=II,3,PL T Addang REF

doplas od *Atalbawan on andu=andu on
precipice PO Atalbawan LK INT=long LK

doplas.
precipice

6. Addang and Gunnay, his companion, gave it all their strength and their courage, but their enemies who surrounded them were (too) many. 7. The Lubuagan people drove Addang and his companion to the Atalbawan precipice, which was very high.

8. Gapu.ta si Addang ya si Gunnay
because ST Addang CONJ DET Gunnay

tigammu=da on ma=toy=da ta
know=II,3,PL LK STAT=die=I,3,PL CONJ

na=ulum=da posol dit
STAT=encircle=I,3,PL suicide DET

8. Because Addang and Gunnay knew that they would die, since they were encircled, they decided to commit suicide. They would leap from the precipice, for they did not want to be

oon=da   ot
do/make:OF,NCMP=II,3,PL SEQ

l=um=ayug=da   sit doplas   ta
leap=SF,NCMP=___=I,3,PL REF precipice CONJ

issa=da   pon piya=on   dit
NEG=II,3,PL AP   like=OF,NCMP T

ma=siwat=da   si.dat i=Lubuagan.   9. Si
STAT=behead=I,3,PL REF   from=Lubuagan   ST

na=tulod   ya   mingol=a   Addang
STAT=bravery CONJ warrior=LK Addang

in=kugit=na   dit inga=n dit
IF,CMP=scribed.line=II,3,SG T   ear=*   PO

gaman=na   ot   l=um=ayug.
head.ax=II,3,SG SEQ leap=SF,NCMP=___=I,3,SG

10. Si Gunnay l=umm=ayug   abos omya
    ST Gunnay leap=SF,CMP=___=I,3,SG also but

ni=sadang   sit gawa=n   dit doplas.
STAT=caught=I,3,SG LOC middle=* PO   precipice

11. Sit l=umm=ayug=an=da
    TI   leap=SF,CMP=___=NR=II,3,PL

p=in=a=bulun=an   dat i=Lubuagan
CAUS=CMP=___=companion=RF NTS from=Lubuagan

dida   si   da=da''ol on batu   omya
T,III,3,PL DET PL=big   LK stone but

issa=da   pon na=punta=an.   12. In=aasi=yan
NEG=I,3,PL AP   STAT=hit.home=RF   CMP=pity=RF

Apo.Dios dida.
God   T,III,3,PL

beheaded by the Lubuagan people. 9. The brave warrior Addang dug the tip of his head ax into the ground, and he leaped. 10. Gunnay leaped also, but he was caught (on something) in the middle of the precipice. 11. When they jumped, the Lubuagan people caused large stones to accompany them, but the (two men) were not struck. 12. God pitied them.

Ethnographic and Linguistic Notes on ADDANG, WHO WAS BRAVE

3. The Lubuagan people were able to look down on the Guinaang people, particularly those from Dangtalan and Puapo, because they would be at a higher elevation. If one refers to the upper map on page vi, he will see that north of Lubuagan where the Batong Buhay road turns westward the elevation is 950 meters. Further west the elevation has increased to 999 meters. Then turning to Puapo and Dangtalan, he sees that Puapo's elevation is 575 meters and Dangtalan's, 550 meters. Thus, the Lubuagan people would be occupying the higher ground.

4. Tanáp, which means 'flat, level', is the name of an area that, although not actually level, is of more or less gradual descent northward from where the Batong Buhay road turns westward. The Lubuagan-to-Balbalasang trail, as indicated by the dotted line, crosses Tanap.

7. Atalbáwan. The northern limit of Tanap is a sharp descent down to the area around Puapo and Dangtalan. It is along this descent that Atalbawan is found. Atalbawan is a precipice and also a waterfall, which on the upper map on page vi would be slightly west of the Lubuagan-to-Balbalasang trail and a bit north of the east-west broken line marking the southern limit of Guinaang Region.

11

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SIN NAN=TA=TAGU=N      ATUMPA
ST  SF,CMP=NR=person=* Atumpa
```

THE WAY ATUMPA LIVED

by Juan Baluga

```
     1. Si Capitan   Atumpa niy=anak   nin
        ST hon.title Atumpa STAT=child maybe

sit tawon on 1840 ot  na=toy   sit tawon on
TI  year  LK 1840 SEQ STAT=die TI  year  LK

1917. 2. Naid    pon manigammu    sit osto  on
1917     NEG.EXT AP  SF,NCMP:know OBJ exact LK

niy=anak=ana           ta   naid    pon
STAT=child=NR:II,3,SG  CONJ NEG.EXT AP

nangi=lista sit pitsa=n dit algaw bulan ya
SF,CMP=list OBJ date=*  PO  day   month CONJ

tawon.
year
```

1. *Capitan Atumpa was born perhaps in the year 1840, and he died in the year 1917. 2. *No one knows the exact time of his birth, for no one registered the date of the day, month, and year.

```
     3. Si Capitan   Atumpa boom              pon
        ST hon.title Atumpa NEG.IDEN=I,3,SG AP

si  pada=n dat odum  on a=pada=ana         on
DET same=* PO  other LK ??=same=NR:II,3,SG LK

anak  di ba=ba'nang.     4. Na=lpu
child PO PL=rich.person     STAT=origin=I,3,SG

si  na=numu           on puun    ya
REF STAT=lower.class  LK lineage CONJ

na=onila             sit a=ban'og=na       ot
STAT=orphan=I,3,SG   TI  NR=small=II,3,SG  SEQ

gapu.ta na=toy    dit ama=na           sit ban'og
because STAT=die  T   father=II,3,SG   TI  small

payyan ni=pa=pilit       on adal=ona
MOD    STAT=CAUS=force   LK study=OF,NCMP:II,3,SG

dit man=sigab on iwaal. 5. Naid    pon adu  si
T   AJR=pain  LK work      NEG.EXT AP  many DET
```

3. Capitan Atumpa was not the same as others of his age who were sons of the rich. 4. He came from lower class stock, and he was orphaned when he was small, and because his father died while he was still small, he was forced to learn to work. 5. He did not play many games, for he worked all the time, and that was the reason for his massive physical build and his great strength.

ay'ayam=na ta kanayun on
game=II,3,SG CONJ all.the.time LK

mangiwaal ot siya dit
SF,NCMP:work=I,3,SG SEQ III,3,SG DET

da=da''ol=an amin dit nal=lo=long'ag=na
PL=big=NR all PO SF,CMP=NR=body=II,3,SG

ya siya=t a=os=ossol=na.
CONJ III,3,SG=T AB=INT=strength=II,3,SG

6. Sit a=ban'og=na manat=tay'un
TI NR=small=II,3,SG AJR=agree=I,3,SG

na=gagot ya mam=pangog.
STAT=industry=I,3,SG CONJ AJR=industry=I,3,SG

7. Siya=t
III,3,SG=DET

tun=tun'ud=ona dat babalu
CONT=follow.after=OF,NCMP:II,3,SG DET young.man

on pada=na=n na=anus on issa pon
LK same=II,3,SG=LK STAT=forbearance LK NEG AP

mangwa si lawwing ama=s.dan
SF,NCMP:do/make OBJ bad like=DET

man='akaw au=ulaw onno ai=ibaw.
SF,NCMP=steal NR=drunk or NR=pugnacious

8. Namungpung pon dit lalai on
fully.developed SUB T male LK

d=umm=aol um=ogyat=an dat tagu ya
big=SF,CMP=___ SF,NCMP=fear=NR PO person CONJ

ma=bain=an=da gapu.ta sit
STAT=shame=NR=II,3,SG because DET

ina=lalai=na. 9. *Nam=mingol
AB=male=II,3,SG SF,CMP=warrior=I,3,SG

maigapu si.dat su=sunud=na on
because DET PL=sibling=II,3,SG LK

6. When he was small, he was agreeable, industrious, and hard-working. 7. Those whose example he followed were young men like himself who shunned evil ways--the ways of those who steal, of those who are always drunk, or those who are trouble-makers.

8. When he was a full-grown man, the people showed deference (toward him), and they were shy (in his presence) because of his manliness. 9. He became a warrior because of his relatives whom his enemies had attacked (with intent to kill), or because of his peace pact, which they broke. 10. Atumpa was

patoy=on dat a=busul=na onno
kill=OF,NCMP NTS ??=enemy=II,3,SG or

bodong=na on yam'an=on=da.
peace.pact=II,3,SG LK damage=OF,NCMP=II,3,SG

10. Si Atumpa gattok on lalai si.dat
ST Atumpa genuine=I,3,SG LK male DET

a=pada=ana ta na=tulod
??=same=NR:II,3,SG CONJ STAT=bravery=I,3,SG

no luku=won=da
COND deception=OF,NCMP=II,3,PL

na=laing on man='ugud
STAT=ability=I,3,SG LK SF,NCMP=speech

b=umm=a'nang on na=onila
rich.person=SF,CMP= ___ =I,3,SG CONJ STAT=orphan

mingol ya kapitan.
warrior=I,3,SG CONJ hon.title=I,3,SG

a real man among his peers, for he was brave when they would deceive him; he was skilled in speaking; he, who had been orphaned, became rich; he was a warrior; and he was a capitan.

11. Si Atumpa nanganongos
ST Atumpa SF,CMP:last.in.line=I,3,SG

on nang=kapitan si.dat odum=a
LK SF,CMP=hon.title DET other=LK

pada=na gapu.ta boom pon si
same=II,3,SG because NEG.IDEN=I,3,SG AP DET

anak dat pap=pangat on i=Guinaang. 12. Sit
child PO PL=leader LK from=Guinaang ST

gapu=n dit nang=kapitan=ana
reason=* PO SF,CMP=hon.title=NR:II,3,SG

siya=t gubat dat Ispanyol ya Amiliano.
III,3,SG=DET war PO Spanish CONJ American

13. Mal=lugi ad dit gubat
SF,NCMP=beginning SUB T war

man=dat=datong dat lal=lakay ya
SF,NCMP=CONT=arrive T PL=old.man CONJ

pap=pangat tot butus=an=da si
PL=leader so.that vote=RF,NCMP=II,3,PL T

11. Atumpa was the last among the others of his peers to become a capitan because he was not the son of a leading man of Guinaang. 12. The reason for his becoming a capitan was the war between the Spanish and the Americans. 13. When the war was beginning, the elders and the leaders assembled, so that they (could) choose Atumpa because of his forbearance and his bravery.

Atumpa maigapu sit anus=na ya
Atumpa because DET forbearance=II,3,SG CONJ

tulod=na.
bravery=II,3,SG

14. Gapu.ta adu dat
because many T

um=isil an siya
SF,NCMP=covet.another's.place REF III,3,SG

siya=t namutus=an=da on
III,3,SG=DET SF,CMP:vote=NR=II,3,PL LK

mang=kapitan sit timpo=n dit gubat tot
SF,NCMP=hon.title TI time=* PO war so.that

ma=toy ad naid pon
STAT=die SUB NEG.EXT AP

um=ogyat=an=da. 15. Omya igga=da
SF,NCMP=fear=NR=II,3,PL but put=II,3,PL

pon si kapitan ingwa=na dit
SUB REF hon.title OF,CMP:do/make=II,3,SG T

manayaw=an=da an siya
SF,NCMP:honor=NR=II,3,PL OBJ III,3,SG

maipanggop sit ina=balu=n dit somsomok=na
because DET AB=good=* PO thought=II,3,SG

si.dat tagu on a=ili=yana ya
DET person LK ??=village=NR:II,3,SG CONJ

i=tulay=ana. 16. Naid pon adu
IF,NCMP=govern=??:II,3,SG NEG.EXT AP many

si na=toy ya nam=pa=ligat gapu
DET STAT=die CONJ SF,CMP=CAUS=difficulty reason

sit laing=na on man='agtulay.
DET ability=II,3,SG LK SF,NCMP=govern

14. Because there were many who envied him his position, that was the reason they chose him to be capitan during the war, so that after he died (in the war) there would be no one for them to defer to. 15. But after they made him capitan, he proved himself deserving of the honor because of his good leadership of fellow villagers. 16. Not many died (in the war) or suffered hardship because of the ability he showed in governing.

17. Tigammu=na pon sit
know=II,3,SG SUB TI

17. Because he knew that during his lifetime the Spanish were

na=tagu=wana on na=uyung ya
STAT=person=NR:II,3,SG LK STAT=deception CONJ

na=langgas dat Ispanyol on naid
STAT=wanton.destruction T Spanish LK NEG.EXT

pogay iny=adal=da si.dat
AP,MOD IF,CMP=study=II,3,PL DET

tagu=s.na=n Pilipinas
person=LOC,D1=LK Philippines

t=in=ulung=ana dat Amiliano sit
help=CMP=___=RF:II,3,SG T American REF

gandat=da. 18. Na=gamput ad dit gubat
purpose=II,3,PL STAT=finish SUB T war

nangitod dit na=ngato=n kamisiyon on
SF,CMP:give T STAT=above=LK commission LK

Amiliano od Manila si silup on
American LOC Manila OBJ clothes LK

na=galün=an on silup di hinilal an
STAT=insignia=RF LK clothes PO general REF

Atumpa ta piya=on dat Amiliano on
Atumpa CONJ want=OF,NCMP NTS American LK

ipa=ila dit man=da=dayaw=da an
CAUS=see T SF,NCMP=NR=honor=II,3,PL REF

siya. 19. Nangitod=da=bos si baston
III,3,SG SF,CMP:give=I,3,PL=also OBJ staff

on na=am='amma=an si pilak.
LK STAT=INT=take.care=RF DET silver

deceptive and wanton and that they had helped no one in the Philippines to get an education, he sided with the Americans. 18. When the war was over, the American high commissioner in Manila gave Atumpa a general's uniform (lit., clothes that have insignia) as the Americans' way of honoring him. 19. They also gave (him) a staff that had been ornamented with silver.

20. Sit man=di=dilig=an dat pap=pangat
TI SF,NCMP=CONT=??=NR PO PL=leader

on a=pada=ana naid pon
LK ??=same=NR:II,3,SG NEG.EXT AP

p=um=ad=pada an siya no mi=paay
RDP=SF,NCMP=___=same REF III,3,SG COND STAT=??

si lin=lintog di gubilno. 21. No daol on
DET PL=law PO government COND big LK

20. When the leaders, who were his peers, were vying with each other, none equaled him with regard to the laws of the government. 21. When there were big meetings in Manila where the community of Mountain Province was represented, Atumpa

miting	od	Manila	on	ma=sagabit	dit	was chosen to go speak
meeting	LOC	Manila	LK	STAT=representation	T	for all in Kalinga.

ili=n	di	montanyosa	si	Atumpa dit
village=*	PO	Mountain.Province	DET	Atumpa DET

butus=an=da	on	im=oy
vote=RF,NCMP=II,3,PL	LK	SF,NCMP=go

t=um=a'dol	sit	amin	on
speak.for=SF,NCMP=___	OBJ	all	LK

sin=Kalingga=an.
single=Kalinga=NR

Ethnographic and Linguistic Notes on THE WAY ATUMPA LIVED

1. For one bibliographic evidence of the historicity of Atumpa, see Sheerer 1921:183.

2. During the time we were in Guinaang, there was no official government registration of births, marriages, and deaths. There was, however, in the Roman Catholic records of baptisms a quasi-official record of births.

9. mingól 'warrior'. A mingol was a man who had shown bravery in battle--bravery that had resulted in defeat to those he had fought. To be a mingol was much desired by men because it was in achieving the status of mingol that they showed their manhood. Head-hunting does not necessarily seem to be a factor in a man's being called a mingol, but it is not difficult to see how a mingol would be one who had taken heads. Understandably, mingol is not a term frequently heard these days.

12 NA=SGOB=AN GUINAANG SIT GUBAT
STAT=burning=NR Guinaang TI war

WHEN GUINAANG WAS BURNED DURING THE WAR

by Juan Baluga

1. Sit bulan on Novembre pitsa 18 1944
TI month LK November date 18 1944

d=umm=atong dat suldado on nal=libbat
arrive=SF,CMP=___ T soldier LK SF,CMP=start

od Day'as, suldado on sinan=suldado.
LOC Abra soldier LK not.real=soldier

2. Boom pon si umm=ali=da
NEG.IDEN=I,3,SG AP DET SF,CMP=come=I,3,PL

si b=um=alu=wan dat tagu no adi
DET good=SF,NCMP=___=NR PO person COND NEG

patoy langgas an samsam dit
kill wanton.destruction CONJ loot DET

panggop=da.
purpose=II,3,PL

3. Sit bigbigat dit Novembre 18
TI morning PO November 18

d=umm=atong da Pilis.Bakidan an
arrive=SF,CMP=___ T Pilis.Bakidan CONJ

Galwagaw on mangi=baag on dat
Galwagaw LK SF,NCMP=tell.bad.news LK ST

suldado=n 121 mal=lib=libbat=da on
soldier=* 121 SF,NCMP=RDP=start=I,3,PL LK

im=oy mallung od Guinaang.
SF,NCMP=go SF,NCMP:attack REF Guinaang

4. Apaman on na=dngol dat tagu dit damag
as.soon.as LK STAT=hear NTS person T news

g=in=aon=da=t
items.for.safekeeping=OF,CMP=___=II,3,PL=T

1. In the month of November (and on the) date (of) 18 (in) 1944, soldiers arrived who had started from Abra--soldiers who were not real soldiers. 2. It was not that they came for the betterment of the people; rather, their purpose was killing, wanton destruction, and loot.

3. *In the morning of November 18 Pilis Bakidan and Galwagaw arrived to tell the bad news that the soldiers of the 121st were in the process of starting to come attack Guinaang. 4. As soon as the people heard the news, they transferred all their property for safekeeping, and then they fled. 5. The people were not able to transfer all their valuable household belongings for safekeeping because of haste and their fear.

amin=a kukuwa=da ot um=awid=da.
all=LK property=II,3,PL SEQ SF,NCMP=flee=I,3,PL

5. Dat tagu issa=da pon
ST person NEG=I,3,PL AP

naa=gaon si.dat amin on
SF,CMP=items.for.safekeeping OBJ all LK

aganggom=da maigapu si
valuable.household.items=II,3,PL because DET

amu ya ogyat=da. 6. Kakaasi dat
haste CONJ fear=II,3,PL to.be.pitied T

na=lakay na=silbadu an da na=aliwong
STAT=aged STAT=disability CONJ DET STAT=illness

ta ingkapilitan on manaddalan=da gapu
CONJ compelled LK SF,NCMP:walk=I,3,PL reason

si.dat an=na=n d=um=atong on lawwing=a
DET ??=D1=LK arrive=SF,NCMP=___ LK bad=LK

tagu. 7. Adu dit gaon dat
person many T items.for.safekeeping PO

tagu on issa pon na=ala maigapu si amu.
person LK NEG AP STAT=get because DET haste

6. To be pitied were the aged, disabled, and sick, for they were compelled to walk because of the bad people who were about to arrive. 7. Many of the people's belongings that were to be transferred were not transferred because of (the people's) haste.

8. Sit dandani on manollaok dat manuk
TI almost LK SF,NCMP:crow T chicken

d=ing=ngol dat tagu dit ginga=n di
hear=OF,CMP=___ NTS person T sound=* PO

paltug. 9. Na=gamput ad dit put=putuk di
gun STAT=finish SUB T PL=shot PO

paltug dat tagu in=ila=da on sit
gun ST person OF,CMP=see=II,3,PL LK DET

ili od Guinaang ama si al'algaw maigapu
village PO Guinaang like DET daytime because

sit langlang dit sogob. 10. Naid pon
DET glow PO burning NEG.EXT AP

patingga=n dit l=um=anitu'
end=* PO popping.sounds=SF,NCMP=___

8. When it was almost time for the chickens to crow, the people heard the sound of guns. 9. When the gun shots were finished, the people saw the village of Guinaang as if it were daytime because of the glow of the burning. 10. There was no end to the popping sounds caused by bullets being set off in the fire and by pieces of metal roofing as they flew (off).

maigapu	si.dat	bala	on	na=sgob	ya	sit
because	DET	bullet	LK	STAT=burning	CONJ	DET

t=um=ayab=an	dat	*lata	on	otop.
fly=SF,NCMP=___=NR	PO	metal	LK	roof

11. Si.dat	tagu	on	i=Guinaang	naid
ST	person	LK	from=Guinaang	NEG.EXT

pon	almas=da	siya=di=t	issa=da
AP	arms=II,3,PL	III,3,SG=D3=DET	NEG=II,3,PL

pon	naa=patoy=an	omya	panos	dat
AP	SF,CMP=kill=NR	but	fair.number	T

na=toy	si.dat	umm=ali=n	nallung	on
STAT=die	DET	SF,CMP=come=LK	SF,CMP:attack	LK

p=in=altug=an	dat	bulun=da	si
gun=CMP=___=RF	NTS	companion=II,3,PL	DET

losob.	12. Dat	na=paltug=an	on	na=losb=an
mistake	ST	STAT=gun=RF	LK	STAT=mistake=RF

dida	dat	na=agum	si	samsam	ta
III,3,PL	DET	STAT=greed	DET	loot	CONJ

im=oy=da	ad	si.dat	*guwab
SF,NCMP=go=I,3,PL	SUB	REF	space.under.house

nan='ulub=da	si.dat	uluub.
SF,CMP=dig=I,3,PL	OBJ	buried.property

13. I=siim	ad	dat	bulun=da	dat
IF,NCMP=peep	SUB	NTS	companion=II,3,PL	T

guwab	tay	mang=gi'bot	payyan
space.under.house	because	AJR=darkness	MOD

p=in=altug=an=da	dat	adwa=da
gun=CMP=___=RF=II,3,PL	T	companion=II,3,PL

ta	an=da	pon.no	i=Guinaang=da	on
CONJ	say=II,3,PL	SUPP	from=Guinaang=I,3,PL	LK

mang=gaon.
SF,NCMP=items.for.safekeeping

11. The people of Guinaang had no arms, (and) that is why they did not fight back, but a fair number of the people who came to attack died, having been shot by mistake by their companions. 12. The ones who were shot by mistake were the ones who were greedy for loot; for when they went under the houses, they dug up the buried property. 13. When their companions peeped under the houses, because it was still dark, they shot their companions; for they supposed they were Guinaang people who were transferring belongings for safekeeping.

14. Sit wiswisnit nal=libbat dat suldado
TI dawn SF,CMP=start T soldier

on Hapun omya na=ladaw=da ta
LK Japanese but STAT=late=I,3,PL CONJ

na=gamput agay on na=sgob od Guinaang.
STAT=finish MOD LK STAT=burning T Guinaang

15. In=ila=n ad dat Hapun dat bandidus
OF,CMP=see=* SUB NTS Japanese T bandits

sit pap=payaw p=in=altug=an=da
LOC PL=rice.terrace gun=CMP= =RF=II,3,PL

dida omya addayuwan=da. 16. Dat
T,III,3,PL but very.far=I,3,PL ST

bandidus on sinan=suldado dat 121 adu dit
bandits LK not.real=soldier PO 121 many T

na=lipsan=an=da on
STAT=drop.in.one's.haste=RF=II,3,PL CONJ

um=awid. 17. Adu dat na=tala' sit
SF,NCMP=flee many T STAT=lose LOC

ginubat=ot ma=toy=da si bitil tongnin
forest=SEQ STAT=die=I,3,PL REF hunger cold

ya bannug.
CONJ weariness

14. *At dawn the Japanese soldiers started, but they were too late, for Guinaang had already been burned. 15. When the Japanese saw the bandits out among the rice terraces, they shot at them, but they were too far. 16. The bandits, who were the impostor soldiers of the 121st, dropped many things in their haste as they fled. 17. Many became lost in the forest, and then they died of hunger, cold, and exhaustion.

18. Siya=di dit istoliya=na od
III,3,SG=D3 DET story=II,3,SG LOC

Guinaang.
Guinaang

18. That's its story in Guinaang.

Ethnographic and Linguistic Notes on WHEN GUINAANG WAS BURNED DURING THE WAR

3. Pilis Bakidan and Galwagaw were two men who had come to know of the plans of the men of the 121st to attack Guinaang, which enabled them to give a warning. As far as we know, we never saw Galwagaw, but we have met Pilis, who lived in Bagtayan. As we understand it, 121 was the designation of a unit of the United States forces in the Philippines, which presumably was active in northern Luzon during World War II. The reason that unit went to attack Guinaang in late 1944 is not clear. On the basis, however, of bits of information heard in Guinaang, it seems likely that this attack was one in a sequence of events that related more to the rivalry between peoples in Kalinga and Abra than to the war against the Japanese.

10. láta on otóp 'metal roofing'. Sheets of corrugated galvanized iron roofing are referred to here. In the native style of house building in Guinaang, the roof was most often made of gúlun 'cogon grass' (see text 23). In recent decades, however, the Guinaang people--indeed people all through the Cordillera--have been building, in addition to native-style houses, houses of worked lumber that have corrugated metal roofs.

12. guwáb 'space under a house'. All the houses in Guinaang are built up from the ground. The native-style houses tend to be closer to the ground than the newer-style houses, but still there is usually sufficient space under the older-style houses for persons to enter, even though they cannot stand upright. The guwáb is used primarily for storage.

14. The Japanese soldiers referred to here were stationed in Lubuagan, which is a two- to three-hour hike from Guinaang. Thus, it is not surprising that they arrived in the Guinaang area too late to prevent the attack or to catch the attackers.

13

SI DULLIYAW ON PANGAT OD NANONG KALINGGA
ST Dulliyaw LK leader LOC Naneng Kalinga

DULLIYAW, A LEADER IN NANENG, KALINGA

by Juan Baluga

1. Si Dulliyaw on *pangat od *Nanong
ST Dulliyaw LK leader PO Naneng

mam=pa=pada=da an.da Atumpa on osa on
AJR=CONT=same=I,3,PL REF Atumpa LK a LK

pangat di i=Guinaang. 2. Si Dulliyaw siya
leader PO from=Guinaang ST Dulliyaw III,3,SG

dit osa=n a=tulod=an si.dat i=Nanong
DET a=LK SUP=bravery=___ DET from=Naneng

ya osa on a=ba'nang=an. 3. Dat
CONJ a LK SUP=rich.person=___ ST

nangila an siya an=da on
SF,CMP:see OBJ III,3,SG say=II,3,PL LK

mam=pol'as ya
AJR=handsomeness=I,3,SG CONJ

man='ossol on lalai. 4. Si.dat
AJR=strength=I,3,SG LK male TI

mangayaw=an=da pasig on si Dulliyaw
SF,NCMP:foray=NR=II,3,PL always LK DET Dulliyaw

dit manuug onno siya=t
DET SF,NCMP:kill.the.most or III,3,SG=DET

um=una on maniwat si.dat
SF,NCMP=precede LK SF,NCMP:behead OBJ

a=busul=da.
??=enemy=II,3,PL

1. Dulliyaw, who was a leader in Naneng, was the same as Atumpa, who was a leader of the Guinaang people. 2. Dulliyaw was one of the bravest of the Naneng people and one of the richest. 3. People who saw him said that he was a handsome and strong man. 4. When they went on forays, Dulliyaw was always the one who killed the most, or he was the first to behead their enemies.

5. Siya=t mangapal=an dat
III,3,SG=DET SF,NCMP:jealousy=NR PO

a=pada=ana dit ina=lalai=na ya sit
??=same=NR:II,3,SG DET AB=male=II,3,SG CONJ DET

5. The reason those who were the same as he (i.e., his peers) were jealous was his manliness and his handsomeness.

a=pol'as=na. 6. Dat
AB=handsomeness=II,3,SG ST

a=ili=yana in=dalum=da on
??=village=??:II,3,SG IF,CMP=report=II,3,PL LK

si Dulliyaw dit may=yam'an sit lintog dat
DET Dulliyaw DET SF,NCMP=damage OBJ law PO

Ispanyol on gubilno.
Spanish LK government

7. Sit gobernador od Day'as
ST governor LOC Abra

nangi=baun si suldado on im=oy
SF,CMP=send.person OBJ soldier LK SF,NCMP=go

maniliw an Dulliyaw.
SF,NCMP:seize/arrest OBJ Dulliyaw

8. Piya=on od Dulliyaw on
like/want=OF,NCMP NTS Dulliyaw LK

um=awid omya asi=n dat suldado tiliw sit
SF,NCMP=flee but ??=* NTS soldier seize TI

na=suyop. 9. Si Dulliyaw
STAT=sleep=I,3,SG ST Dulliyaw

im=baga=na si.dat suldado on
IF,CMP=tell=II,3,SG REF soldier LK

issa=da pon tiliw=on ta
NEG=II,3,PL AP seize=OF,NCMP CONJ

mam=bayad si piya=on dat
SF,NCMP=payment=I,3,SG OBJ want=OF,NCMP NTS

suldado=n di Ispanyol omya dat suldado
soldier=* PO Spanish but ST soldier

issa=da pon in=tay'un. 10. Dat suldado
NEG=II,3,PL AP IF,NCMP=agree ST soldier

s=in=awi=da si Dulliyaw ot
tie.hands=OF,CMP=___=II,3,PL T Dulliyaw SEQ

i=tallay=da.
IF,NCMP=take.away=II,3,PL

6. His fellow villagers reported that Dulliyaw was the one who broke the laws of the Spanish government.

7. The governor in Abra sent soldiers to go arrest Dulliyaw.
8. Dulliyaw wanted to flee, but the soldiers ?? seized (him) when he was asleep.
9. Dulliyaw told the soldiers not to arrest (him), for he would pay what the Spanish soldiers wanted, but the soldiers did not agree. 10. The soldiers tied Dulliyaw's hands, and then they took (him) away.

11. Sit na=tigammu=n dat i=Kagalwan
TI STAT=know=* NTS from=Cagalwan

Ablog ya Dalupa on na=tiliw si Dulliyaw
Ablig CONJ Dalupa LK STAT=seize T Dulliyaw

imm=oy=da s=umm=anob sit dalan on
SF,CMP=go=I,3,PL ambush=SF,CMP=___ REF trail LK

mamalung'ud an siya omya
SF,NCMP:bid.farewell OBJ III,3,SG but

ad'adda on b=um=aduul si
all.the.more LK sadness=SF,NCMP=___ T

Dulliyaw. 12. Ni=batug ad da Dulliyaw
Dulliyaw STAT=opposite SUB T Dulliyaw

Guinaang im=baga=n dat tagu an siya
Guinaang IF,CMP=tell=* NTS person REF III,3,SG

on inggaw=da ad sit lamagan Pulag
LK stay=I,3,PL SUB LOC resting.place Pulag

l=um=ayug sit doplas ta
leap=SF,NCMP=___=I,3,SG REF precipice CONJ

naid pon batu si mi=pis'at=ana
NEG.EXT AP stone DET STAT=fall.onto=NR:II,3,SG

od dola.
LOC below

11. When the people of Cagalwan, Ablig, and Dalupa came to know that Dulliyaw had been arrested, they went to intercept (him) on the trail to bid (him) farewell, but Dulliyaw became all the more sad. 12. *When Dulliyaw (and the ones with him) were opposite Guinaang, the people told him that, when they were at the Pulag resting place, he (should) leap from the precipice, for there were no stones he could fall onto below.

13. Si Dulliyaw t=in=uttuwa=na
ST Dulliyaw true=OF,CMP=___=II,3,SG

dit im=baga=n dat tagu ot
T IF,CMP=tell=* NTS person SEQ

ni=batug=da ad sit lamagan
STAT=opposite=I,3,PL SUB LOC resting.place

Pulag imm=illong dat suldado. 14. Ni=ling'aw
Pulag SF,CMP=rest T soldier STAT=divert

ad dit ata=n dat suldado l=umm=ayug si
SUB T eye=* PO soldier leap=SF,CMP=___ T

Dulliyaw. 15. Dat suldado
Dulliyaw ST soldier

13. Dulliyaw believed what the people told (him), and then when they were at the Pulag resting place, the soldiers rested. 14. When the eyes of the soldiers were diverted, Dulliyaw leaped. 15. The soldiers shot at (him), but he was not struck. 16. *He headed toward Atumpa at Opaopa; they entertained Dulliyaw (by killing something to feed him); and then

p=in=altug=an=da omya issa pon
gun=CMP=___=RF=II,3,PL but NEG=I,3,SG AP

na=punta=an. 16. Iny=apon=na
STAT=hit.home=RF IF,CMP=dir.toward=II,3,SG

an Atumpa od Opaopa ot
REF Atumpa LOC Opaopa SEQ

palanos=an=da=' Dulliyaw=ot
entertainment=RF,NCMP=II,3,PL=T Dulliyaw=SEQ

palyaw=on=da od Nanong.
send.away=OF,NCMP=II,3,PL REF Naneng

they sent him away to Naneng.

17. Siya=di=t na=tagu=wan
III,3,SG=D3=DET STAT=person=NR

Dulliyaw ta ma=bitay od Day'as no
Dulliyaw CONJ STAT=hang=I,3,SG LOC Abra COND

issa umm=awid.
NEG=I,3,SG SF,CMP=flee

17. That was the occasion when Dulliyaw was saved, for he would have been hanged in Abra if he had not fled.

Ethnographic and Linguistic Notes on DULLIYAW, A LEADER IN NANENG, KALINGA

1. *pángat* 'leader'. According to Barton, a *pángat* is a "powerful individual who [has] been selected by a long informal process whereby [he] grow[s] in popular influence and recognition" (1949:147).

Nanong is the name the Guinaang people use to refer to Naneng, a town located east of the area shown on the upper map, page vi. It lies between provincial highway 11, leading from Lubuagan to Tabuk, and the Chico River, and it is approximately opposite where the Tanudan River joins the Chico.

12. The *lamágan* 'customary resting place' at Pulag is located above Galdang on the Lubuagan-to-Balbalasang trail. On the upper map on page vi this resting place is on the dotted line to the northwest of Galdang where the line bends westward. The trail passes to the north of Galdang after it has gone around Uulusan and then goes northward to the point of the resting place. There is rather a steep ascent up to the resting place, and immediately to the south of that resting place is a sharp drop-off. That is the *doplas* where Dulliyaw is said to have leaped.

16. Opaopa is the name of an area, south and east of Galdang and southwest of Guinaang village, where there is a substantial number of rice terraces. Adjacent to that area is a group of granaries belonging to the owners of the nearby terraces. Presumably it was at granaries similar to those now existing that Atumpa entertained Dulliyaw. Incidentally, the trail leading westward from Guinaang to Uma and Balatok passes around the Opaopa area.

14 DAT LUWANG AN BAKA
ST carabao CONJ cow

THE CARABAO AND COW

by Simon Dalunag

1. Dat luwang ano an baka immoyda
ST carabao RS CONJ cow went,they

nanggaggaggaay. 2. Anduandu pot
extended.going.around very.long SUB,T

tinodda'da ummillongda ano sit mambalu on
dist.gone,their rested,they RS REF good LK

igawda. 3. Imbagan ano dit luwang sit
place,their told,* RS NTS carabao REF

baka, Inta man'ila si alwa si
cow go,we.two look.for OBJ wide DET

tanap si inggawanta. 4. Awni
level.land DET place.to.stay,our.two later

pon nangdasda si tanap on alwaalwa.
SUB came.upon,they OBJ level.land LK very.wide

5. Sit baka imbagana'.dit luwang, Siyanan
ST cow told,it,REF carabao this,DET

mannayuna inggawanta tan
extended.period,LK place.to.stay,our.two CONJ

adu nan anonta on lugam.
much T eat,we.two LK weeds

1. The carabao and cow, they say, went wandering around for a long time. 2. After they had gone a very long way, they rested in a place that would be good for them. 3. The carabao told the cow, "Let's go look for some wide, level land for us to stay on." 4. Later they came upon some level land that was very wide. 5. The cow told the carabao, "This is where we'll stay for a long time, for there are many weeds for us to eat."

6. Sit luwang ana, Inta mallumba
ST carabao say,it go,we.two race

sin tanap ta ilantan nabilog.
REF level.land CONJ see,we.two,T faster

7. Sit baka intay'unna. 8. Inta'.nan andi
ST cow agreed,it go,we.two,REF there

on naid pon batu. 9. Nansaganada.
LK none AP stone prepared,they

6. The carabao said, "Let's go race on the level land so we shall see which is faster." 7. The cow agreed. 8. "Let's go over there where there are no stones." 9. They got ready. 10. They ran. 11. When they had run twice around (the course), the cow was

10. Nanodda'da. 11. Namidwada pon
ran,they did.two.times,they SUB

malliwos nataynan dit baka si addayuwan.
go.around left.behind T cow REF very.far

left very far behind.

12. Gapu.ta piyaon dit baka no mangaba'
Because want NTS cow CONJ win

sit baka nangwa si sikapna.
REF cow made,it OBJ scheme,its

13. Mansaulta yan si oblit ta
exchange,we.two TEMP OBJ skin CONJ

ipidwata mantodtodda'. 14. Inaan
do.second.time,we.two run.distance removed

anot bakat oblitna.
RS,NTS cow,T skin,its

12. Because the cow wanted to win, the cow came up with a scheme. 13. "Let's trade skins for a while, and we will run for a distance again." 14. The cow removed its skin.

15. Naaam pot oblitna imbagan
been.removed SUB,T skin,its told,*

dit luwang, Issatagay mansaul, an dit
NTS carabao NEG,we.two,MOD exchange say NTS

luwang, tan lawwingo' nan sumlot.
carabao CONJ dislike,I T tight.fitting

15. When (the cow) had removed its skin, the carabao said, "Let's not trade, after all. I don't like tight-fitting things."

16. Sit baka imbagana, Asita
ST cow told,it FUT,we.two

mampinnauli no ipadasta yan
return.to.each.other COND try,we.two TEMP

manodda'. 17. Inaan dit luwang dit oblitna.
run removed NTS carabao T skin,its

18. Manodda'da pon nataynan dit luwang.
run,they SUB left.behind T carabao

16. The cow said, "We shall trade back once we have tried running." 17. The carabao removed its skin. 18. When they ran, the carabo was left behind.

19. Nagamput pon dit
finished SUB T

19. When they had finished their long run, the cow said,

todtodda'da sit baka imbagana,
extended.running,their DET cow told,it

Siyat nangabaam umisang
it,DET reason.for.winning,your loose.fitting

dit oblitno. 20. Idagasta. 21. Issa'
T skin,your do.for.good,we.two NEG,I

pon ipauli.
AP return

"The reason you won
is that your skin was
loose-fitting.
20. Let's make it
(i.e., the trade)
for good. 21. I'm not
returning (yours)."

22. Siya nan anna od
it DET is.here EC

tagayatay dan baka. 23. Pon siyan
loose.skin.under.neck PO cow CONJ it,DET

mambilogan dan baka no sa.dan
reason.for.being.fast PO cow CONJ DET

luwang.
carabao

22. That is why cows
have loose skin under
their necks. 23. Also,
that is why cows are
faster than carabaos.

15 MIPANGGOP YOMYOM'OG
about Yomyom-og

ABOUT YOMYOM-OG

by Simon Dalunag

1. Inggaw anon *bagungon *Malo'sad sit
there.was RS,T funeral Maloksad TI

sin'algaw. 2. Adu ano dat tagu on immoy
one.day many RS T person LK went

naabagungon tay ba'nang. 3. Sit
attended.funeral because rich.person T

inggusbudan luwang duwam pulu.
butchered,they,LK carabao two,LK unit.of.ten

4. Amina ulun dat luwang siyat
all,LK head,* PO carabao it,DET

nandalpongda. 5. Tinogtogda
used.as.fire.stones,they cut.up.small,they

anot lima si ilog dat tagu on
RS,T five REF arrival.meal PO person LK

nandatdatong. 6. Sit lima tinogtogda si
gathered T five cut.up.small,they REF

niwatawat on itallayda sit
used.for.distribution LK take.away,they REF

boloyda. 7. Naamin pon niwatwat dit
house,their used.up SUB distributed T

isida nangan dat tagu. 8. Naamin pon
eat.with.rice ate T person used.up SUB

nangan dat tagu immoydabos sit bagungon.
ate T person went,they,again REF funeral

1. There was, they say, a funeral at Maloksad in a past day. 2. Many people went to attend the funeral because (the deceased was) a rich person. 3. *The number of carabaos they butchered was twenty. 4. The heads of all the carabaos were what they used as fire stones. 5. They cut up five (of the carabaos) for the arrival meal for the people who gathered. 6. (Another) five they cut up to distribute to the people for them to take home. 7. After the meat (lit., what is eaten with rice) was all distributed, the people ate. 8. After the people had all eaten, they went again to the funeral (gathering).

9. Ininggaw anot ossaana issa pon naaddan
attended RS,T one,LK NEG AP given.to

9. There was one old man who attended who

si *ilang on lakay. 10. Man'odaw ano
REF share LK old.man request.some,he RS

pon naid pon mangitod an siya. 11. Imbagana
SUB none AP give REF him told,he

anos.dit asawana, Ia man'odaw sit
RS,REF spouse,his go,you request.some OBJ

nautu. 12. Siya nan itallayta si asin
cooked it DET take.away,we.two REF sake

dat anakta. 13. Imoy ano pon
PO child,our.two go RS SUB

asawanan bubai issada pon iniddan.
spouse,his,LK female NEG,they AP gave.to

14. Imoy anogay sit asawanan lakay.
go,she RS,MOD REF spouse,her,LK old.man

15. Imbagana ot imoyonda.
told,she SEQ depart,they

was not given a share. 10. When he requested some, no one gave him any. 11. He told his wife, "Go ask for some cooked (meat). 12. We shall take that away for the benefit of our children." 13. When the woman, his spouse, went, they did not give her any. 14. She just went to the old man, her spouse. 15. She told him; then they departed.

16. Mangwa ano pot lakay inalana anot
do/make RS SUB,T old.man got,he RS,T

ilang dit osa ot umawidda sit asawana.
share PO another SEQ flee,they REF spouse,his

17. Inilan dit sin'uwa'.dit ilang dinogdogna
saw,* NTS owner,REF share chased,he
ot alanat ilangna. 18. Aysanda anogay.
SEQ get,he,T share,his gone,they RS,MOD

16. What the old man did was (this): he took the share of another (person); then he and his wife fled. 17. The owner of the share saw it; he chased (them); and he got (back) his share. 18. They were definitely leaving.

19. Inggawda pon sit wangwang
stay,they SUB REF river

pinauyanda dida 20. Siya' ipauyda on
shouted.to,they them it,DET shout,they LK

ana, Anna' uwayun ilang. 21. Iayu
say,it here.is,DET yours,LK share go,you

alan. 22. Imoyooyondagay. 23. Issada
get keep.on.going,they,MOD NEG,they

pogay sungbatan.
AP,MOD give.answer.to

19. When (the man and woman) were at the river, they shouted to them. 20. What they shouted was, "Here is your share. 21. Come get (it)." 22. They just kept on going. 23. They just did not answer. 24. They just kept on going without stopping.

24. Iyomyom'ogda anogay imoyon.
keep.on.w.o.stopping,they RS,MOD depart

25. Inilan pot osan lalai dida,
saw,* SUB,NTS a,LK male them

Payu magay mayyomyom'og imoyon,
why,you INTER,MOD keep.on.w.o.stopping depart

an dit lalai. 26. Summiad anot bubai sit
say NTS male stood.up RS,T female REF

talantag ot nambalin si batun
river.bank SEQ was.turned.into,she REF stone,LK

daol. 27. Nayyomyom'og agay dit lalai
big kept.on.w.o.stopping MOD T male

on sumang'at. 28. Mayyomyom'og
LK ascend keep.on.w.o.stopping,he

agaya imoyooyon. 29. Nailan ano
MOD,LK cont.departing caught.sight.of RS

pot osan bubai pinauyana anobo.
SUB,NTS a,LK female shouted.to,she RS,also

30. Nasaniad abos sit bilig on
stood.up.suddenly,he also REF mountain LK

manta'nang. 31. Nambalin anobos si
high was.turned.into,he RS,also REF

batun daol ot inggana'.nan sadi
stone,LK big SEQ until,DET pres.time

andidan tumoto'du. 32. Sit bubai
there,they,LK cont.sitting ST female

andi sin talantag. 33. Sit lalai andi
there,she REF river.bank ST male there,he

sin bilig on manta'nang.
REF mountain LK high

25. When a man saw them, he said, "Why in the world do you keep on going without stopping?" 26. The woman stood up on the bank of the river, and she was turned into a big stone. 27. The man just kept on ascending without stopping. 28. He just kept on going without stopping. 29. When a woman caught sight of (him), she shouted to him also. 30. He also stood up all at once on the high mountain. 31. He was also turned into a big stone, and until now there they are continuously sitting. 32. The woman is there on the river bank. 33. The man is there on the high mountain.

34. Siyan nangngadananda sin
it,DET reason.for.naming,their REF

34. That is the reason they named that place Yomyom-og.

siyadin igaw Yomyom'og.
that,LK place Yomyom-og

Ethnographic and Linguistic Notes on ABOUT YOMYOM-OG

1. For more information about the bagúngon customs, see text 21.

Malòsad, or Maloksad (see map on page vi), is one of the villages of Guinaang Region, and it is located to the east and north of Guinaang village. The trail from Guinaang village to the Magsilay region passes through Maloksad, not far from where the trail crosses the Tabya River by a natural bridge.

3. If the number of carabaos killed for this death observance, which in this instance is probably legendary, seems extravagant, it is not necessarily so. During our time in Guinaang we heard the people tell how, when a pangat died in the old days, a substantial number of carabaos were killed during the observance of his death. In more recent times, however, when the value of carabaos is much greater, fewer of the animals are killed, even when a leader has died.

9. ílang 'share of meat' is the term for pieces of meat distributed at a funeral. The animal killed for this purpose is called páis.

16 ALINGAG

echo

ECHO

by Simon Dalunag

1.	Onoma	pulun	tawona	aysan	sin
	six,LK	unit.of.ten,LK	year,LK	gone	ST

anaka	lalai	immoy	nangayu.
child,LK	male	went,he	got.fire.wood

2.	Imoyooyon	ano	sit	ina
	keep.on.going,he	RS	LOC	go,he

kayuwon.
place.to.get.firewood

1. *Sixty years ago, a boy went to get firewood. 2. He kept going, they say, to the place where he was going to get firewood.

3.	Dinaumna	pot	wail	nampauy.
	reached,he	SUB,T	ravine	shouted,he

4.	Bummalwat	agay	nan	alingag.	5.	Nampauy	abos
	responded	MOD	T	echo		shouted	again

dit	lalai.	6.	Binalwat	abos	dit	alingag.
T	male		responded	again	NTS	echo

3. When he reached a ravine, he shouted. 4. The echo responded. 5. The boy shouted again. 6. Again the echo responded.

7.	Immoy	ano	dit	lalai	sit	igaw	dit
	went	RS	T	male	LOC	place	PO

alingag.	8.	Giningaana	on	ana,
echo		summoned,he	LK	say,he

Iwayno	ta	mantiliwta.	9.	Apay
come.right.away,you	CONJ	wrestle,we.two		why

uy'uyungana'	an	sia?	10.	Siyabos	dit	imbagan
being.fooled,I	REF	you		it,also	DET	told,*

dit	alingag.
NTS	echo

7. The boy went to the place of the echo. 8. He summoned (it), saying, "Come, let's wrestle. 9. Why are you fooling me?" 10. That is also what the echo said.

11. Naungal pon dit lalai immoy nantoaw
tired SUB T male went,he borrowed

si paltug. 12. Dummatong ano pon sit igaw
OBJ gun arrived,he RS SUB REF place

dit nanguy'uyung an siya
PO one.who.was.foolng REF him

impatulongnat paltugna sit igaw dit
aimed.toward,he,T gun,his REF place PO

nanguy'uyung an siya. 13. Namaltug
one.who.was.fooling REF him used.gun,he

anobos sit wail. 14. Pinidwana linsub
RS,also REF ravine did.twice,he triggered

dit paltug. 15. Pinidwan anobos dit
T gun did.twice,* RS,also NTS

alingag.
echo

11. When the boy was tired (of it), he went to borrow a gun. 12. When he arrived at the place of the one who was fooling him, he aimed his gun toward that place (lit., the place of the one who was fooling him). 13. He then shot his gun at the ravine. 14. He fired his gun twice. 15. The echo also did it twice.

16. Nappog ano pon aysan on imoy
disgusted,he RS SUB gone,he LK go

mampilit an amana. 17. Dummatong ano pon
report REF father,his arrived,he RS SUB

imbagana, Awad dit tagu on issa pon
told,he EXT T person LK NEG,he AP

umatun sit wail.
move.to.diff.place LOC ravine

18. Paana' agay pa'paawatan.
repeatedly.am,I MOD mimic.s.o.

19. Mampauya' ad mampauy. 20. Osan mabigat
shout,I SUB shouts,he a,LK morning

iya' pinaltugan. 21. Namidwa pot paltug'o
go,I shot.gun.at did.twice SUB,T gun,my

pinidwana' abo paltugan.
done.twice.at,me also shoot.gun.at

16. Having become disgusted, he went to report to his father. 17. When he arrived, he told (his father), "There is a person in the ravine who does not move from where he is. 18. I am repeatedly being mimicked. 19. When I shout, he shouts. 20. One morning I went (and) shot at him with a gun. 21. When I used my gun twice, twice also was I shot at with a gun."

22. Sungbatan ano dit amana.
give.answer.to RS NTS father,his

Tigammum nan alingag. 23. Siyadin alingag on
know,you T echo that,DET echo LK

no gumingata gumingabo. 24. Apay
COND speak,we.two speaks,it,also why

issam pogay iyusal nan panunutno?
NEG,you AP,MOD use T thought,your

25. Siyadin nan'oswilaanta.
that,DET reason.for.schooling,our.two

26. Ilam. 27. Naid pogay tigammum sin
look,you NEG.EXT AP,MOD know,you REF

alingag. 28. Amina anak tigammudan alingag.
echo all,LK child know,they,T echo

29. Sia, ad'adda nan panunut din asu no sia.
you more T thought PO dog than you

30. Agayno imoy si.dan wawwail ta awni ad
stop,you go REF ravines CONJ later SUB

abos no pa'paawatan diabos sin alingag
again COND mimic.s.o. you,again REF echo

iabos paa pinaltugan.
go,you,again repeatedly shot.gun.at

22. His father answered, "You know an echo. 23. That is an echo, which, when we speak, speaks also. 24. Why in the world don't you use your head (lit., thought). 25. That is why we have gone to school. 26. Look! 27. You just do not even know an echo. 28. All children know an echo. 29. As for you, a dog has more sense than you (do). 30. Stop going to the ravines; for, after a time again, when you are mimicked again by the echo, you will go again (and) repeatedly shoot with a gun.

31. Sin siyadi alingag.
ST that echo

31. "That is the echo."

Ethnographic and Linguistic Notes on ECHO

1. It is a male responsibility in Guinaang to provide firewood for the family. If a man or boy goes to get firewood, he goes mangáyu (from káyu 'tree, wood'). Firewood can be gotten in the form of small branches that are cut into three- or four-foot lengths and then tied with pieces of vine or strips of bamboo into bundles (posót), which are then carried to the village. Firewood can also be gotten in the form of larger pieces, cut into lengths of six or seven feet, and carried singly to the village, where they are split at a later time into pieces of suitable size for use as kindling. It is probable that the boy in this text was getting a bundle of firewood.

17 DAT DUWAN MAMBALUN MANGGAYYOM
ST two,LK good,LK be.friends

THE TWO WHO WERE GOOD FRIENDS

by Simon Dalunag

1. Da Goyong an Amyadaw mambaludan
ST Goyong CONJ Amyadaw good,they,LK

manggayyom inggana sit aban'ogda.
be.friends since DET childhood,their

2. Dumada''olda man manga''alada si
grow.up,they SUB expert.in.getting,they OBJ

ikan dalit an oduma inggaw sit wangwang.
fish eel CONJ other,LK stay REF river

1. Goyong and Amyadaw were good friends since their childhood. 2. When they grew up, they were experts in catching fish, eels, and other things that live in the river.

3. Ininggaw ano dit osan algaw on
there.was RS T a,LK day LK

immoyda nangawit sit wangwang od
went,they fished.with.hooks LOC river LOC

*Bagtayan pon losanda nangala. 4. Sit inalan
Bagtayan CONJ both,they got.s.t. T got,*

od Goyong ikan ot sit inalan od Amyadaw
NTS Goyong fish SEQ T got,* det Amyadaw

dalit.
eel

3. There was one day when they went fishing in the river at Bagtayan, and both of them caught something. 4. What Goyong caught was a fish and what Amyadaw caught was an eel.

5. Sintatalo'da anogayat duwa.
delighted.together,they RS,MOD two

6. Ilan ano ad dit osa dit uwana
see RS SUB NTS one T possession,his

nanado' pay ya napanauy sit
danced,he MOD and shouted.suddenly,he REF

talo'nan amod. 7. Gapu.ta
delight,his,LK MOD because

5. The two of them were together very delighted. 6. When one looked at his (catch), he danced ?? and gave sudden shouts in his great delight. 7. Because their delight was so extreme, they would just do whatever came into their minds. 8. They

namal'os dit talo'da
beyond.the.usual T delight,their

sin'awa anogat oonda. 8. Mampauyda
whatever.thought RS,MOD,T do,they shout,they

ya nanado'da payyan an odum on ama
and danced,they in.addition CONJ other LK like

si mipail'anda sit amoda lagpotda.
DET way.to.show,their REF MOD,LK joy,their

shouted and they danced in addition and did other things that were, as it were, ways for them to show their great joy.

9. Nappogda man on
became.bored,they SUB LK

mang'ing'ingngango'.dit talantag
cont.playing,LOC river.bank

aysanda'.dit boboloy. 10. Andu ano mat
gone,they,REF village long RS SUB,T

tinodda'da ummillongda ot
dist.gone,their rested,they SEQ

ngadananda dat inaladan lamos si.dat
give.name.to,they T got,they,LK fish REF

aammangan on ngadan. 11. Si Goyong
laughable LK name ST Goyong

ningadanna *Buya' dit uwana on
gave.name.to,he Buyà T possession,his LK

ikan ad si Amyadaw ningadanna *Lidom dit
fish CONJ ST Amyadaw gave.name.to,he Lidom T

uwanan dalit. 12. Ibagada ano ad
possession,his,LK eel tell,they RS SUB

dat ngadan dat lamos on inalada
T name PO fish LK got,they

nayo'yo'yo'da.
cont.laugh,they

9. When they became bored playing on the river bank, they left for the village. 10. When they had run a long distance, they rested, and then they gave funny names to the fish they had caught. 11. Goyong named his fish Buyà, and Amyadaw named his eel Lidom. 12. When they said the names of the fish they had caught, they laughed and laughed.

13. Nabayag ano mat ummillonganda
long.time RS SUB,T time.rested,their

13. After they had rested for a long time, they continued

intuluydan immoyon sit boboloy.
continued,they,LK departed REF village

14. Dumatongda man sit boboloy nasdom ot
arrive,they SUB REF village dusk SEQ

sin'olas ano mat
one.hour RS SUB,T

tumoto'duwanda nilugiyana anot
time.of.extended.sitting,their began,it RS,T

amoda udan ad sit mampigsan bali.
MOD,LK rain CONJ DET strong,LK wind

15. Illabilabina anot amoda bali an
did.all.night,it RS,T MOD,LK wind CONJ

udan.
rain

16. Wiswisnit ano man intaod ano dit
dawn RS SUB blew.away RS NTS

bali da Amyadaw an Goyong. 17. Si Goyong
wind T Amyadaw CONJ Goyong ST Goyong

intaodna ano'.dit wangwang ot sit gatto'
blew.away,it RS,REF river SEQ DET genuine

on niipsaana siyan nangngadan
LK place.of.coming.down,his it,DET has.name

od Goyong sin sadi. 18. Sit
REF Goyong TI pres.time ST

nangitaodana an Amyadaw siyan
where.s.t.blew.s.t.,its OBJ Amyadaw it,DET

mambalu tan andi od danum on tummubu.
good because there.is EC water LK came.forth

19. Sit gatto' on niipsaana
ST genuine LK place.of.coming.down,his

siyan andi on mambalun sindalis'onga danum
it,DET there.is LK good,LK pool,LK water

on nali'wos si batun ama si
LK surrounded REF stone,LK like DET

(and) departed for the village. 14. When they arrived in the village, it was dusk, and then after they had been sitting for an hour, it began to rain heavily and a strong wind (began). 15. All night the wind and the heavy rain continued.

16. When it was dawn, the storm carried Amyadaw and Goyong away. 17. As for Goyong, it carried (him) to the river, and the actual place where he came down is now named Goyong. 18. The place where (the storm) carried Amyadaw is good, because water that came forth is there. 19. The actual place where he came down is where there is a pool of water that is surrounded by stone as if it had been cemented. 20. That water is what the owners of rice terraces above the village of Bagtayan use as their source (of water). 21. That area of rice terraces is the widest section of rice

nasiminto. 20. Sin siyadin danum siyan
has.been.cemented ST that,LK water it,DET

pongdon dan simpayaw sin
use.as.source NTS owner.of.rice.terrace REF

ngaton din boboloy od Bagtayan. 21. Sin
above,* PO village LOC Bagtayan ST

siyadin pappayaw siyadin aalwaan on
that,LK rice.terraces that,DET widest LK

dapat od Bagtayan.
sec.of.rice.terraces LOC Bagtayan

terraces at Bagtayan.

22. Sin siyanan ug'uggud ngadnonda od
ST this,LK narrative call,they REF

Liblibu.
Liblibu

22. As for this narrative, they call it Liblibu.

Ethnographic and Linguistic Notes on THE TWO WHO WERE GOOD FRIENDS

3. Referring to the map on page vi, one sees that Bagtayan, one of the villages in Guinaang Region, is not far north of the Tabya River. As a matter of information, after one leaves the Lubuagan-to-Balbalasang trail to go to Bagtayan, he makes a steep descent to the Tabya, crosses the river by a bridge, and then climbs rather steeply again up to the village.

11. Buyà refers to the coloring of an animal that is black with white spotting.

Lidom refers to an animal's all-black coloring.

18

SIN TAGU ON UMOOGYAT SI.DAN AYAM
ST person LK cont.afraid REF animal

THE PERSON WHO WAS AFRAID OF THE ANIMALS

by Simon Dalunag

1. Sit damdamon ano dat ayama
TI very.first,LK RS T animal,LK

maila'.dit Pilipinas inggaw ano nan osan
be.seen,REF Philippines there.was RS T a,LK

lalain umogyat on mangila' amina ayam on
male,LK be.afraid LK see,OBJ all,LK animal LK

mailana ama'.dat luwang baka kabayu kalding
can.see,he like,DET carabao cow horse goat

bolo' asu kosa an da odum payyan on
pig dog cat CONJ DET other in.addition LK

ayam. 2. No awad mailana'.dat
animal COND there.is can.see,he,OBJ

siyadanan ayam imoy ano mantalo tot
these,LK animal go,he RS hide so.that

issana pon maila dida ta sit ogyatna.
NEG,he AP can.see them CONJ DET fear,his

3. Issa pon ano lumawa'.dit boloyda
NEG,he AP RS go.out,REF house,their

ingganan gumi'bot. 4. Imoy ad umisbu
until,LK becomes.dark,it go,he SUB urinate

onno umattay paandog ano'.dat tagu.
or defecate have.s.o.guard,he RS,REF person

1. When, they say, the very first of the animals were seen in the Philippines, there was a man who was afraid to look at all the animals he could see, such as carabaos, cows, horses, goats, pigs, dogs, cats, and other animals in addition. 2. If he should see any, he went to hide so that he could not see them because of his fear. 3. He did not go out of their house until it became dark. 4. When he went to urinate or to defecate, he had the people guard him.

5. Sa.dat tagun paa mangandog
ST person,LK repeatedly guard

an siya no lumawa inyagayda tay
REF him COND go.out,he ceased,they because

nappogda. 6. Sit asawana
be.tired.of,they ST spouse,his

5. The people who always guarded him when he went out stopped because they were tired of it. 6. His wife, who was wearied of repeatedly cleaning up his feces, drove (him) out.

naungal on paa manalus sit
be.wearied,she LK repeatedly clean.up OBJ

attayna pinalyawna. 7. Imbagana on,
feces,his drove.out,she told,she LK

Ian tan naungala' sin dalus
go.you,now because be.wearied,I REF cleaning.up

din attayno. 8. Boon'a pon si tagu
PO feces,your NEG.IDEN,you AP DET person

no umogyat'a si.dan ayam.
COND be.afraid,you REF animal

7. She told (him), "Go now, because I am wearied of cleaning up your feces. 8. You are not a man if you are afraid of the animals."

9. Sit nabigat nanggappot ano
TI next.morning packed,he RS

man'ala'.dat badangna ulosna an amina
take,OBJ bolo,his blanket,his CONJ all,LK

itallayna. 10. Sinomsom'ona on imoy
take.away,he thought.about,he LK go

ano'.dit ginubat ta issana pon ilan dat
RS,REF forest CONJ NEG,he AP see T

dada''ol on ayam. 11. Immoyon ano
PL,big LK animal departed,he RS

tinaynana anot asawana. 12. Inggaw'a
left.behind,he RS,T spouse,his stay,you

ta inya' agay sin ginubat ta unay.pay
CONJ go,I MOD REF forest CONJ be.better,it

tay abus dan sissiwita ila' buwat
because only DET bird,LK see,I become.less

din ogyat'o.
DET fear,my

9. The next morning he packed, taking his bolo, his blanket, and all that he was taking away. 10. He thought to go to the forest so that he would not see the big animals. 11. He departed; he left his wife behind. 12. "You stay, for I am just going to the forest for it will be better, because with seeing only the birds my fear will become less."

13. Sit asawana imbagana on, Ia
ST spouse,his told,she LK go,you

tan naungala' sin dalus din
because be.wearied,I REF cleaning.up PO

13. His wife told (him), "Go, because I am wearied of cleaning up your feces. 14. Go now. 15. Continue on directly to your

attayno. 14. Ian sin sadi.
feces,your go,you,now TI pres.time

15. Mangaw'aw'as'a'.nan
cont.going.directly,you,REF

ayam. 16. Issaa
destination,your NEG,you

mipaupaulis.na. 17. Boon'a pon si
cont.return,REF,here NEG.IDEN,you AP DET

tagu.
person

destination. 16. Don't be continually returning here. 17. You are not a man."

18. Awni pon nangaw'aw'as ano.
later SUB cont.going.directly,he RS

19. Dumatong anogayot mangwa si boloyna.
arrive,he RS,MOD,SEQ make,he OBJ house,his

20. Miadwan algawna inyotopna. 21. Sit
second,LK day,its roofed.it,he TI

miatlun algaw ginamputnat boloyna.
third,LK day finished,he,T house,his

18. Later he went directly. 19. Hardly had he arrived before he was making a house. 20. On the second day he roofed it. 21. On the third day he finished his house.

22. Immoy ano nan'ila si
went,he RS looked.around.for OBJ

anona on inggaw sit ginubat. 23. Inabotna
eats,he CONJ stays,he REF forest met,he

pot ugsa ummawid anon nipauli'.dit
SUB,T deer fled,he RS,LK returned.to,REF

boloyna ot man'ulung dalom.
house,his SEQ close.self.in,he inside

24. Indaigna dit sawang tot issa lumno'
secured,he T doorway so.that NEG enter

dit ugsa.
T deer

22. He went to look around for what he would eat while staying in the forest. 23. When he met a deer, he fled, (and) returned to his house, and he closed himself in inside. 24. He secured the doorway so that the deer could not enter.

25. Mangwa pot ugsa immoy ummidung
do SUB,T deer went,it took.shelter

25. What the deer did was (this): it went to take shelter

sit guwab dit boloyna.
REF space.under.house PO house,his

26 Iniggana pot liwana udan ummopat
put,it SUB.T downpour.LK rain became.four

dat ugsa. 27. Anna anogay on man'ibil
T deer here.is RS,MOD LK cry,he

giginno' ano.
kept.still,he RS

under his house. 26. When a downpour occurred, the number of deer grew to four. 27. He was on the verge of crying, (but) he kept still.

28. Aysan pon dat ugsa lummawa on imoy
gone SUB T deer went.out,he LK go

man'ila si daol si kayu si
look.around.for OBJ big DET tree DET

inggawana. 29. Summaay sit kayun
place.to.stay,his climbed,he REF tree,CONJ

mangwa si igawna'.dit sanga on daol.
make OBJ place,his,REF branch LK big

30. Mambalun kayu tan manta'nang.
good,it,LK tree because high,it

31 Ulay.no sinun ada'lana ugsa issa pon
CONC what,LK biggest,LK deer NEG,it AP

maaala an saon. 32. Iinggaw ano sit
able.to.get OBJ me cont.stay,he RS REF

siyadin iningwana on igawna.
that,LK made,he LK place,his

28. When the deer were gone, he went out to go look around for a big tree for him to stay in. 29. He climbed a tree to make his place on a big branch. 30. "It is a good tree because it is high. 31. No matter if it is the biggest deer, it cannot get me." 32. He continually stayed in that place of his that he had made.

33. Natigammun ano pon dat amina
came.to.know,* RS SUB NTS all,LK

ayam on sit siyadin lalain umogyat
animal LK T that,LK male,LK be.afraid

nantutulagda si mangal'anda
agreed.together,they REF way.of.getting,their

sit siyadin lalain umogyat an dida.
OBJ that,LK male,LK be.afraid REF them

33. When all the animals came to know that it was that man who was afraid, they agreed together on a way for them to get the man who was afraid of them. 34. They came upon a way to get him.

34. Nangdasda ano si lumidyun di
came.upon,they RS OBJ procedure,* PO

mangal'anda an siya.
way.of.getting,their OBJ him

35. Sit ingwada summiad dat duwan
ST did,they stood T two,LK

luwang. 36. Sit baka immoy summiad sit odog
carabao ST cow went,it stood REF back

dat luwang. 37. Sit kabayu pummaytu' abos sit
PO carabao ST horse leaped,it also REF

odog dit baka. 38. Sit ugsa pummaytu' abos sit
back PO cow ST deer leaped,it also REF

odog dit kabayu. 39. Sit asu summaay ot
back PO horse ST dog climbed,it SEQ

imoy sit odog dit ugsa. 40. Summaay abos dit
go,it REF back PO deer climbed also T

kosa ot imoy sit odog dit asu.
cat SEQ go,it REF back PO dog

41. Inggana'.dit luwang ya sit angatuwan
from,DET carabao CONJ DET highest

loogda alan dit igaw dit lalain sanga.
enough,they get T place PO male,LK branch

35. This is what they did: The two carabaos stood. 36. The cow went (and) stood on the carabaos' backs. 37. The horse jumped up on the back of the cow. 38. The deer also jumped up on the back of the horse. 39. The dog climbed to the back of the deer. 40. The cat also climbed and went to the back of the dog. 41. From the carabao to the highest (one) they were enough to reach the branch that was the man's place.

42. Sit luwang imbaunnat ugsa on ana,
ST carabao sent,it,T deer LK say,it

Ia ilan no awad dit lalai on
go,you see COND there.is T male LK

umogyat an ditao. 43. Intao alan.
be.afraid REF us go,we.all get

44. Sit immoy ilana ano pot sangan
ST went see,it RS SUB,T branch,LK

inggawana andi.
place.of.staying,his there.is,he

42. The carabao sent the deer, saying, "Go see if the man who is afraid of us is there. 43. Let's go get (him)." 44. When the one that went looked at the branch where (the man) was staying, he was there. 45. It departed, (and) it said, "The man is there. 46. Let's go."

45. Immoyon ano imbagana on. Andi dit
departed,it RS told,it LK there.is T

lalai. 46. Intao.
male go,we.all

47. Nallibbatda ano. 48. Dumatongda pon
started,they RS arrive,they SUB

andi dit lalain tumoto'du sit sanga.
there.is T male,LK cont.sitting REF branch

49. Ingwada dit siyadin sikap on impadasda.
did,they T that,LK scheme LK tried,they

50. Apaman illugida nan'ibil dit lalai.
as.soon.as began,they cried T male

51. Anna pona
here.is SUB,LK

ngumatngatoda'.dit sanga on
become.higher.and.higher,they,REF branch LK

igawna nampauy on ana. Salaana'.
place,his shouted,he LK say,he be.saved,I

52. Summa'yat dit kosa dintongnat
climbed.up.over T cat reached,it,T

lalai. 53. Paan anot kosa am'osan dit
male MOD,* RS,NTS cat scratch T

ikina. 54. Pummaytu' ano pon sit osan
leg,his leaped.up,it RS SUB REF another,LK

sanga nasop'ad dit kayu. 55. Naoddag dit lalai
branch broke T wood fell T male

ot matoy. 56. Sa.dat siyadin ayam on
SEQ dies,he ST that,LK animal LK

nangoddag sit lalai ummolyada.
cause.to.fall OBJ male shouted.for.joy,they

47. They started. 48. When they arrived, there the man was, sitting on the branch. 49. They carried out the plan they had tried. 50. As soon as they started, the man cried. 51. As they were getting higher and higher toward the branch where he was, he shouted, "Save me." 52. The cat climbed up (over the other animals); it reached the man. 53. The cat repeatedly scratched his leg. 54. When he leaped to another branch, the wood broke. 55. The man fell and he died. 56. Those animals that were responsible for (his) falling shouted with delight.

57. Siyanan manigammuwan dat amina
this,DET way.of.knowing PO all,LK

tagu on annabos laing dan ayam
person LK here.is,also intelligence PO animal

no mandatdatongda.
COND gather.together,they

57. This is how all people know that the animals have intelligence: if they get together.

19 SIT BABUY ON NALLUNG OD BAGTAYAN SIT AWI

ST wild.pig LK attacked REF Bagtayan TI dist.past

THE WILD PIG THAT ATTACKED BAGTAYAN IN OLDEN TIMES

by Simon Dalunag

1. Sit awi od Bagtayan ininggaw
TI dist.past LOC Bagtayan there.was

ano dit babuy on immoy nallung sit boboloy.
RS T wild.pig LK went attacked REF village

2. Sit siyadin babuy dummatong ano'.dit
ST that,LK wild.pig arrived,it RS,TI

bigbigat sit boboloy. 3. Siya anot ada'lan
morning REF village it RS,DET biggest

si.dat babuy on inilada. 4. Issada pon ano
DET wild.pig LK saw,they NEG,they AP RS

tigammun imoy mallung no issa dumatong
know,LK go,it attack COND NEG,it arrive

anogayot iwayna dogdog si.dat
RS,MOD,SEQ go.right.away,it chase DET

tagun ilana'.dit pappaway.
person,LK see,it,LOC areas.in.front.of.houses

5. Ot maamin ano dat tagu lumno' si.dat
SEQ be.used.up RS T person enter REF

boloyda. 6. Malli'li'wos anogat babuy
house,their cont.go.around RS,MOD,T wild.pig

on mansingit si atiliwna si tagu.
LK look.for OBJ fight.opponent=its DET person

1. In olden times at Bagtayan there was, they say, a wild pig that went (and) attacked the village. 2. That wild pig arrived in the village in the morning. 3. It was the biggest of the wild pigs they had seen. 4. They would not have known that it had come to attack if it had not immediately, upon arriving, gone right away to chase the people it saw in front of the houses. 5. All the people entered their houses. 6. The wild pig was going around and around looking for some person to fight.

7. Nappog ano mat osan lalai'.dit
was.disgusted RS SUB,T a,LK male,DET

7. When one man had become disgusted because (the wild pig)

issa pogay imoyon in'awana anon ya.ano sit
NEG,it SUB,MOD depart ??,he RS,LK ?? T

babuy agat imoy mangaba' sit tagu
wild.pig MOD,DET go defeat OBJ person

ana ano ot lumawa ano ot imoy
say,he RS SEQ go.out,he RS SEQ go,he

maatiliw sit babuy. 8. Naaba' anogay.
fight.with OBJ wild.pig defeated,he RS,MOD

9. Umawid ano man ta ilana dat boloy
flee,he RS SUB CONJ see,he T house

naamin anogay niyonob. 10. Ot
used.up RS,MOD closed.up SEQ

malli'li'wos ano'.dit boboloy tay
cont.go.around,he RS,REF village because

anna anogay on dogdogdogon dit babuy.
is.here RS,MOD LK cont.chase NTS wild.pig

11. Inìlana ano mat niwanita sawang dit
saw,he RS SUB,T opened,LK doorway PO

osan boloy pummaytu' ano ot lumno' od
a,LK house leaped.up,he RS SEQ enter,he REF

dalom.
inside

just did not depart, he said, "Is one to think that just a wild pig will defeat a human?" Then he went out and went to fight with the wild pig. 8. He was defeated. 9. When he was fleeing and looked at the houses, all (of them) were closed up. 10. He went around and around the village because he was being continuously chased by the wild pig. 11. When he saw the doorway of one house that had been opened, he leaped up and entered inside.

12. Naam'amod anogat ogyat dat tagu.
became.great RS,MOD,T fear PO person

13. Man'attuattun ano magat
cont.move.to.diff.place RS SUB,MOD,T

babuy si.dat boloy bummos'ol anot
wild.pig REF house became.angry RS,T

osan lalaibos ot lumawa ano ot
another,LK male,also SEQ go.out,he RS SEQ

imoy od maatiliw sit babuy. 14. Nabayag
go,he DET fight.with REF wild.pig long.time

ano mat mantiliwanda ummawid dit
RS SUB,T time.of.fighting,their fled T

12. The fear of the people became greater and greater. 13. When the wild pig continually went from house to house, another man also became angry; he went out; and he went to fight with the wild pig. 14. When they had been fighting for a long time, the man fled because he was just almost defeated. 15. Because the wild pig was also following him, he went inside.

lalai tay annagaya maaba'.
male because is.here,MOD,LK be.defeated,he

15. Anna magaya mitun'ud abos dit
is.here SUB,MOD,LK follow.after also T

babuy nilumno' abos od dalom.
wild.pig entered,he also REF inside

16. Mummamatu' ano issa pon anogay
had.become.noon,it RS NEG AP RS,MOD

imoyon dit babuy sissiya anogaya
depart T wild.pig still,it RS,MOD,LK

mansingisingit si atiliwna. 17. Amo
cont.looking.for OBJ fight.opponent,its MOD

bummos'ol ano tay nasugasugat dit
became.angered,it RS because PL,wounded T

long'agna ad aminona anogay otban dat
body,its CONJ do.all.of,it RS,MOD bite T

tuud an da dingding. 18. Amo
support.post CONJ DET wall MOD

ummogyat ano dat tagu tay annan
became.afraid RS T person because is.here,LK

mambungis si.dat dingding an da tuud
??,it REF wall CONJ DET support.post

on anna anogay on mapngos.
LK is.here RS,MOD LK bitten.through

16. When it had become noon, the wild pig just had not departed; still it was just looking for an opponent to fight. 17. It had become very angry because its body had been repeatedly wounded, and it just bit all the support posts and the walls. 18. The people had become really afraid because (the wild pig) was ?? the walls and the support posts, which were just nearly bitten through.

19. An'anan ano dat tagu on, Sia od
cont.saying RS NTS person LK you PR

Maymaya nan imoy tay mingol'a, anda
Maymaya DET go because warrior,you say,they

ano. 20. Gapu.ta nabainan ano si
RS because came.to.be.ashamed RS T

Maymaya sit papaan anogay dat tagu baunon
Maymaya REF MOD,* RS,MOD NTS person send

19. The people were repeatedly saying, "You please, Maymaya, are the one to go because you are a warrior." 20. Because Maymaya came to feel ashamed because the people were just repeatedly sending (him), he took his spear and shield,

inalana anot tubay an alasag ot imoy
took,he RS,T spear CONJ shield SEQ go,he

maatiliw sit babuy.
fight.with REF wild.pig

21. Impalpuda ano'.dit mamatu' on
took.as.beginning,they RS,REF noon LK

mantillitilliw ot madama ano man
cont.fighting SEQ afternoon,it RS SUB

andi anogay on maaba'. 22. Papaan
is.there RS,MOD LK be.defeated,he MOD,*

anogay dat bubai baunon dat oduma lalai.
RS,MOD NTS female send T other,LK male

23. Naid pon anogay imoy manulung an siya.
NEG.EXT AP RS,MOD go help REF him

24. Andi anogay on impat'ug dit
is.there RS,MOD LK knocked.down NTS

babuy dit tagu ad binalinna.
wild.pig T person CONJ rolled.s.t.,it

and he went to fight with the wild pig. 21. It was at noon when they began fighting without stopping, and when it was afternoon, he was almost defeated. 22. The women kept trying to send other men. 23. Just no one went to help him. 24. (At one point) the wild pig knocked the man down and rolled (him).

25. Masdom ano man sit umadu dit
dusk,it RS SUB REF become.many T

sugat dit babuy lummum'oy ot intoy
wound PO wild.pig became.weak,it SEQ killed

od Maymaya. 26. Matoy anogat babuyot
NTS Maymaya die RS,MOD,T wild.pig,SEQ

imoy si Maymaya od miba'sal tay paat
go T Maymaya DET lie.down because MOD

nabannug. 27. Sintatalo' anogay dat
tired,he be.delighted.together RS,MOD T

tagu'.dit natoy dit babuy ot lumawa ano
person,REF dead T wild.pig SEQ go.out RS

dat tagu ot langnonda ot
T person SEQ burn.off.hair,they SEQ

asidaot iwaon dit babuy.
FUT,they,SEQ butcher T wild.pig

25. When it was dusk (and) the wounds of the wild pig were becoming more numerous, it became weak, and Maymaya killed (it). 26. When the wild pig died, Maymaya went to lie down because he was extremely tired. 27. All the people rejoiced as one, because the wild pig was dead; then they went out; they burned off (its) hair; and then they butchered the wild pig.

20 SA.DAT DUWAN MAN'ASAWA
ST two,LK married

THE TWO WHO WERE MARRIED

by Simon Dalunag

1. Sa.dat duwa on man'asawa losanda
ST two LK married both,they

ba'nang. 2. Opata tawonda issada
rich.person four,LK year,their NEG,they

pogay umanak.
AP,MOD bear.child

1. There were two people who were married, and both of them were rich. 2. For four years they just had no child.

3. Nadamagda pon dit man'aagas
heard.news.of,they SUB T mediciner

si issa pon umanak immoyda sit man'aagas
OBJ NEG AP bear.child went,they REF mediciner

si umanak. 4. Sit dummatongda anna dit
OBJ bear.child TI arrived,they is.here T

man'aagas sit boloyna. 5. Sinun
mediciner LOC house,his what.DET

ayanyu, am pot man'aagas
destination,your say SUB,NTS mediciner

sinungbatan dat man'asawa on anda, Siya
gave.answer.to NTS married LK say,they it

od gagalami on umalis.na naid pogay
DET purpose,our LK come,REF,here NEG.EXT AP,MOD

anakmi.
child,our

3. After having heard of a doctor for (those) who do not have children, they went to the doctor for having children. 4. When they arrived, the doctor was in his house. 5. After the doctor said, "Where are you going?" the married ones answered, "Our purpose in coming here is that we just have no child."

6. Sinungbatan anobos dit man'aagas,
gave.answer.to RS,also NTS mediciner

Ay.sus. 7. Lawwing nan gasatyu on
EXCL bad T fortune,your LK

6. The doctor answered also, "Ay sus. 7. Your luck is bad in having come now. 8. The time when I give treatment is

ummali'.nan sadi. 8. Sin
came,TI pres.time T

man'agasa' timpon di manabba'
time.of.giving.medicine,my time,* PO blossom

dan amina kayu.
T all,LK tree

when all the trees blossom."

9. Imuson pon dat man'asawa, Pa.man on
ask SUB NTS married INTER LK

siyan asim man'agasan, an
it,DET FUT,your time.of.giving.medicine say

anot man'aagas, Asi sin siyadin timpo ta
RS,NTS mediciner FUT,it LOC that,LK time CONJ

siyan am'on din bubai ta
it,DET do.like.s.t. NTS female CONJ

mabugi. 10. Asiayu umali sin siyadin
become.pregnant FUT,you come TI that,LK

timpo. 11. Anna od duwam bulan.
time is.here DET two,LK month

9. When the married ones asked, "Why is that the time when you treat with medicine?" the doctor said, "It will be at that time so that the woman will do likewise and become pregnant. 10. You come at that time. 11. There are two months more."

12. Daol on iyamanmi on imbagam nan
big LK appreciate,we LK told,you T

siyadi ta manigammuwammi'.nan oommi.
that CONJ way.of.knowing,our,OBJ do,we

13. Taynammi sia, an dat man'asawa.
leave.behind,we you say NTS married

14. An dit man'aagas, Issayu maliuwan dit
say NTS mediciner NEG,you forget T

imbaga'. 15. Imoyonda sit ilida.
told,I depart,they REF village,their

12. "We appreciate very much that you told (us) that, so that we can know what to do. 13. We leave you," the married ones said. 14. The doctor said, "Don't forget what I told (you)." 15. They departed for their village.

16. Dummatongda pon sit boloyda
arrived,they SUB REF house,their

nandatdatong ano dat tagu on mangimus
gathered.together RS T person LK ask

16. After they arrived in their house, the people gathered to ask if (what they had heard about the doctor) was

no tuttuwa. 17. Imbagan ano dat man'asawa,
COND true,it told,* RS NTS married

Boom pon ano'.nan sadin bulana
NEG.IDEN,it AP RS,TI pres.time month,LK

man'agasana. 18. Manabba' ano
time.of.giving.medicine,his blossom RS

yan dan amina kayu asiamiyot imoy.
TEMP T all,LK tree FUT,we,SEQ go

19. Nala'pus pot simbulan immoy
passed.by SUB,T one.month went

man'ila dat man'asawa si
look.for T married OBJ

aw'awitonda on imoy paagas.
carry.along.with.one,they LK go get.treatment

20. Sin'awa anogay dit alanda si
whatever.thought RS,MOD DET get,they DET

asida iddon sit man'aagas tot issa pon
FUT,they give REF mediciner so.that NEG,he AP

ano manduwaduwa on mangagas sit
RS have.doubts LK treat.with.medicine REF

bubai.
female

21. Nadatngan pon dit timpoda on imoy
arrived.at SUB T time,their LK go

aysanda. 22. Inawitda anot amin on
gone,they carried,they RS,T all LK

iddonda. 23. Sit dumatongda og'ogonda dit
give,they TI arrive,they knock.on,they T

sawang. 24. An anot man'aagas, Sinuayu?
doorway say RS,NTS mediciner who,you

25. Annaami, an dat man'asawa.
are.here,we say NTS married

true. 17. The married ones said, "This month is not the time when he treats with medicine. 18. All the trees will blossom first; then we shall go."

19. After one month had passed, the married ones went to look for what they would carry along when they went to be treated. 20. They just got whatever came into their minds as their gift to the doctor so he would not have doubts about treating the woman.

21. When it was time for them to go, they went. 22. They carried all they would give (to the doctor). 23. When they arrived, they knocked at the doorway. 24. The doctor said, "Who are you?" 25. "We are here," said the married ones. 26. "Just open (it). 27. It is not locked."

26. Iwanityugay. 27. Issa pon nauyawiyan.
open,you,MOD NEG,it AP locked

28. Anna paya dummatong'ayu, on an
is.here ??,LK arrived,you LK say

dit man'aagas. 29. Tumo'duayu'.nan palang'a.
NTS mediciner sit,you,REF chair

28. "Here you have arrived again," said the doctor. 29. "Sit down on the chairs."

30. Sit man'aagas imbagana, Pigan
ST mediciner told,he how.many,DET

tawonyu'.nan sadi? 31. Opata tawonmi on
year,you,TI pres.time four,LK year,our LK

naid pon anakmi. 32. Sit man'aagas ana,
NEG.EXT AP child,our ST mediciner says,he

Issaayu madanagan. 33. No awad tulum bulan
NEG,you be.worried COND EXT three,LK month

mabugi nan asawam ta siya nan
become.pregnant T spouse,your CONJ it DET

bulan on mabugiyan din amina
month LK time.of.being.pollinated PO all,LK

kayu. 34. Asimi ilan no tuttuwa.
tree FUT,we see COND true,it

30. The doctor asked them, "How many years has it been for you now?" 31. "It is four years, and we have had no child." 32. The doctor said, "Don't worry. 33. When three months (have passed), your wife will become pregnant, for it is the month when all trees are pollinated." 34. "We shall see if it comes true."

35. Imoy dit man'aagas alan dat
go NTS mediciner get T

mansabsabali on agas on ipaannas.dit bubai.
PL,different LK medicine LK feed,he.REF female

36. Pitun kalasi dit agas on impaanna.
seven,LK kind T medicine LK fed,he

37. Duwan kalasi dit impaanna'.dit lalai.
two,LK kind T fed,he,REF male

38. Nagamputda pon nangan sit agas,
finished,they SUB ate OBJ medicine

Issaayu pay mangan si sin'algaw. 39. Ulay
NEG,you ?? eat REF one.day CONC

35. The doctor went to get the different medicines he would give (lit., feed) the woman. 36. He gave (her) seven kinds of medicine. 37. He gave the man two kinds. 38. After they had finished the medicine, (the doctor said), "Don't ?? eat for one day. 39. No matter what there is to eat, don't eat (it) because, if you eat something, the medicine) will be of no

sinun maan issayu anon tay no
what,DET be.eaten NEG,you eat because COND

awad anonyu naid pon silbina. 40. Ad sin
EXT eat,you NEG.EXT AP use,its CONJ DET

nananglona mansinaayun masuyop si tulun
especially separate,you,LK sleep REF three,LK

labi.
night

41. On, an dat man'asawan manungbat.
yes say NTS married,LK answer

42. Piga dit tangdanno on iddommi? 43. Sit
how.much T wage,your LK give,we ST

imbagan dit man'aagas, Tulun luwang on
told,* NTS mediciner three,LK carabao LK

pasig laki tulun pasig bai ad tulun
all male three,LK all female CONJ three,LK

iplug on issa pon naob'oban tulubos on
egg LK NEG AP set.on.by.hen three,also LK

naob'oban. 44. Siyadi nan iddonyu an saon.
set.on.by.hen that DET give,you REF me

45. No magi'nan din bubai on
COND be.felt,* NTS female LK

mabugi asiyuwot idatong nan
become.pregnant FUT,you,SEQ bring T

tangdan'o ta no issa pon mabugi
wage,my CONJ COND NEG,she AP become.pregnant

awni ad anyu on tuli. 46. Siyadin
later SUB say,you LK lie,it that,DET

mamiya' no asiyu iddon no magi'nan din
??,I COND FUT,you give COND be.felt,* NTS

bubai tot naid pon duwaduwayu on
female so.that NEG.EXT AP doubt,your LK

mangitod sin tangdan'o.
give OBJ wage,my

use. 40. And, above all, don't sleep together for three nights."

41. "Yes," said the married ones in reply. 42. "How much is your fee that we are to give?" 43. What the doctor told them was this: "Three carabaos, all (of them) male; another three, all female; three eggs that have not been set; three also that have been set. 44. That is what you give me. 45. When the woman experiences that she is pregnant, then you bring my fee, for if she does not become pregnant, later on you will say it is a lie. 46. That is my desire that you give (me my fee) when the woman experiences (pregnancy) so that you will have no doubts in giving my fee."

47. Sit nagi'nan dit bubai immoyda
TI felt,* NTS female went,they

nan'alas.dat luwang an da iplug ot
get,OBJ carabao CONJ DET egg SEQ

iyoyda. 48. Dumatongda ano pon sit boloy
convey,they arrive,they RS SUB REF house

dit man'aagas aminonda iddon dit
PO mediciner do.all.of,they give T

tangdanna. 49. An dit lalai, Siabos nan osa
wage,his say NTS male you,also DET a

on manakabalina tagu. 50. Sapay.koma ta
LK all.powerful,LK person hope CONJ

matagua si inggana on issaa pon ma'wa si
live,you REF until LK NEG,you AP be.able DET

man'agas. 51. Imbagana, Andu
treat.with.medicine told,he long

payyan nan biyag'o. 52. Ibagam sa.dat
in.addition T life,my tell,you REF

tagu on awad dit man'aagas sidi.
person LK EXT T mediciner there

47. After the woman experienced (pregnancy), they went to get the carabaos and the eggs, and they took (them). 48. When they arrived at the house of the doctor, they gave him his whole fee. 49. The man said, "You also are an all-powerful person. 50. We hope that you live until you are not able to treat any longer." 51. He told them, "I still have long to live. 52. Tell the people that there is a doctor here."

53. Siyadit ummanaan dat
that,DET reason.for.giving.birth PO

naid pon anakda.
NEG.EXT AP child,their

53. That was the reason the ones who had no child had a child.

21 KADAWIYAN DI BAGUNGON
customs PO funeral

FUNERAL CUSTOMS

by Irenio M. Wansi

1. No awad matoy si tagu ipauyda
COND EXT die REF person shout,they

on mandatdatong dan tagu on mangwa sin
LK gather.together T person LK make OBJ

*bawi ad asidaot bumaun si tagu
temp.shelter SEQ FUT,they,SEQ send OBJ person

on imoy mangipauy si.dan ilin odum on
LK go shout REF village,LK other LK

anda on natoy si anua. 2. No nagamput
say,they LK died T So.and.so COND finished

di mambaunda si imoy mangala si
D3 send,they OBJ go get OBJ

bayas luwang pagoy ad
sugar.cane.wine carabao unhusked.rice CONJ

odum on masapul.
other LK necessary

1. When a person dies, they shout for people to gather to make the temporary shelter, and then they send persons to go shout to the other villages, saying, "So-and-so has died." 2. When that has been done, they send (persons) to go get sugar cane wine, carabaos, unhusked rice, and other things that are necessary.

3. Mandatdatong dan tagu.
gather.together T person

4. Man'iinumda. 5. Mambayuda dan
cont.drink,they pound.in.mortar,they DET

bubai. 6. Otoyonda ad nan luwang iniwada
female kill,they SUB T carabao cut.up,they

ad iwwatwatda. 7. Mabualda dan
SEQ distributed,they disperse,they DET

tagu ad asidabos mandatdatong no
person SEQ FUT,they,again gather.together COND

labi no mangwada' adamal
night COND do,they,OBJ animal.killed.at.night

3. (For the funeral) the people gather together. 4. They drink. 5. The women pound (rice) in mortars. 6. *When they kill a carabao, they butcher (it), and then they distribute (it). 7. The people disperse and then gather again at night when they prepare the animal for the people to eat.

si anon dan tagu.
REF eat NTS person

8. Ad no mabigat podana on
SEQ COND next.day same,its LK

mampaltida si luwang ad
butcher,they OBJ carabao SEQ

itipoyda.
use.as.food.eaten.with.rice,they

9. Iwwatwatda nan nabun'an on issa pon
distributed,they T remainder LK NEG,it AP

nitipoy. 10. Mallobonda
used.as.food.eaten.with.rice bury,they

no nagamputda mangan ad nabualda
COND finished,they eat SEQ dispersed,they

dan tagu.
DET person

8. And the next day, in the same way, they butcher a carabao, and then they use it for the food that is eaten with rice. 9. They distribute what is left over, which was not eaten (at the gathering). 10. They bury (the deceased) when they have finished eating, and then the people disperse.

11. No bagungon di ba'nang
COND funeral PO rich.person

mawwalitda onno mampolaisda
give.gifts,they or give.money,they

mandon'a'da ad
purposely.put.rice.on.ground,they SEQ

manggusbuda in.sigun si kaadun
butcher.animals,they according.to DET number,*

di luwang on mabalinda. 12. No adun
PO carabao LK means,their COND much,T

binanyagaana sin nataguwana iyomol
profited,he TI lifetime,his raise.a.clamor

dan tagu on mampa'wada si
NTS person LK cause.s.t.to.be.done,they REF

alobbongan di impadas din natoy.
status PO accomplished NTS deceased

11. At a funeral for a rich person, they give gifts, or they give money; they purposely put unhusked rice on the ground (around the wine jars and the death chair); and they butcher (animals) according to the number of carabaos that they (i.e., the family) can afford. 12. If he (the deceased) profited much during his lifetime, the people raise a clamor to get (the family of the deceased) to do according to the status the deceased had attained.

13. Dan mabaun on imoy mangala'.dan
ST be.sent LK go get,OBJ

luwang on mansilbi sin natoy dida nan
carabao LK to.be.used REF deceased they DET

mangin'uwa'.nan palagpag din luwang on
take.possession.of,REF breast PO carabao LK

alanda. 14. Matongyaban ad dan
get,they be.killed.by.slash.to.neck SUB T

luwang no awad mabalin dan
carabao COND EXT means PO

natoyan sa'bunganda si ulos onno
family.of.deceased cover,they REF blanket or

pilak nan iddonda'.dan
money DET give,they,REF

manongyab.
one.who.kills.carabao.by.slashing.neck

13. The persons sent to go get the carabaos used for the deceased are the ones who take possession of the breast of the carabao they (went to) get. 14. *When the carabaos are to be killed, if the family of the deceased has the means, they cover (the back of the carabao) with a blanket, or they give money to the person who kills the carabao.

15. No mampatumangad dan
COND have.ceremonial.drinking T

natoyan mawwalagda' tabao
family.of.deceased distribute,they,OBJ tobacco

owigo onno pilak nanglona'.dan malloswat sin
matches or money especially,DET remove OBJ

sa'bung din maltaba.
covering PO k.o.large.receptacle

16. Al'altiyanda no odumna no dawat
embellish,they COND sometimes COND request

di amina naamung.
PO all,LK attending.gathering

15. *If the family of the deceased include ceremonial drinking of sugar cane wine in the program, they distribute tobacco, matches, or money, especially to the ones who remove the covering from the large receptacle (containing the wine). 16. They embellish (the program) sometimes, if it is requested by all who are attending the gathering.

17. No awad manopla' sin
COND EXT one.who.breaks.mortar REF

*it'it'ong iddanda' pilak
ceremonial.rice.pounding give.to,they,DET money

17. When someone breaks a mortar in the ceremonial pounding of rice, they give (that person) money, or a blanket, a valuable

onno	ulos	panay	ain	an	odum
or	blanket	valuable.plate	skirt	CONJ	other

payyana	piyaonda	igunguna	sin
additional,LK	want,they	give.as.prize	REF

manopla'.
one.who.breaks.mortar

plate, a skirt, and other additional things they want to use as prizes for a person who breaks a mortar.

18.

No	lusnun	di	mal'ima'
COND	serving	PO	k.o.glutinous.rice

magungunaandabos	no	awad	mabalin
be.given.a.prize,they,also	COND	EXT	means

dan	natoyan	si	iddonda.
PO	family.of.deceased	REF	give,they

18. For the serving of mal-imà, they also give prizes if the family of the deceased have the means to give them.

19.

No	ba'nang	nan	matoy	amina
COND	rich.person	T	dies	all,LK

oonan	kadawiyan	di	bagungon	on
does,he,DET	customs	PO	funeral	LK

mansabsabalin	kadawiyan	di	gimpong	an	odum
PL,different,LK	customs	PO	Kalinga	CONJ	other

payyana	kadawiyan	dan	kaitnogan.
additional,LK	customs	PO	Tingguian

19. When the deceased is a rich person, (the one holding the bagungon) does all the customs of the Kalingas and other customs of the Tingguians in addition.

Ethnographic and Linguistic Notes on FUNERAL CUSTOMS

1. báwi 'temporary shelter'. To make a báwi, two or more posts, five or six feet in length, are placed at a distance from a house where a death has occurred (usually from the front of the house). The size of the area to be sheltered depends upon the number of people expected to attend the observance. After the posts are in place, a crosspiece is tied with rattan across the posts next to their tops. Then, longer members are placed with one end resting on this crosspiece and the other on a higher member that is secured to the wall of the house. Then, crosspieces are placed at intervals across these upward sloping members to support sheets of corrugated metal roofing. In olden times, layers of wild banana trees (buwí) were used for the roofing of a bawi. The men sit under this shelter for the duration of the death observance, which lasts until after the corpse has been interred in a tomb (see text 22) or a grave. The women sit inside the house, where the body has been placed in a sitting position on a sangádil 'death chair' made especially for the observance. The corpse remains on this chair until it is taken to be interred.

6. For this distribution, the meat is cut into pieces and put on bamboo strips (pásing) to facilitate carrying it. Shares of meat are given to every family represented except the family and relatives of the deceased.

14. The customary way of killing carabaos at death observances is by tongyáb. The man (manongyáb) doing it holds a length of rattan (iwóy) that has been attached to the animal's nose. He grasps this rattan close to the animal's nose so that he can elevate its head, tightening the skin of the neck and giving him a clear swing. Then he swings his bolo (badáng) to slash the animal's neck and cut the jugular vein. If the man selected is strong and skilled and has a well-sharpened bolo, one swing is usually all that is needed to kill the animal. Nevertheless, in order to be prepared in case the first swing is not fatal, they attach ropes to the carabao's feet before there is any effort to kill it. These ropes are held by young men who will pull on them if necessary to prevent the animal from getting away. This is not as humane as a single fatal stroke.

15. At funerals for members of families who have means, ceremonial drinking of sugar cane wine (tumángad) is part of the program. In Guinaang, the drink for tumangad may be presented in either of two ways: (1) in a large cast iron receptacle (maltabá) set on the ground, or (2) in a number of valuable dishes placed on a board laid across two mortars. In both cases, the drink is placed in the center of the gathering. The first way is mentioned in this text. The large container, having been filled, is covered with a blanket. When the event is about to begin, the blanket is removed by a selected individual, who is then rewarded with some money for his service. After the covering has been removed or, in the second case, after the dishes have been filled, leading men of the different villages represented are called by threes or fours to go forward and drink. The person gets down with his face to the wine; then he proceeds to drink. (This is the way that commands the respect of others present, but, in the case of the individual dishes, some hold the dish in their hands and drink from it in the usual manner.) After a man has finished drinking, he is given some money. After the leaders have all had their turns, the other men in attendance are given opportunity. As part of the tumangad custom, tobacco and matches are also usually distributed to all the men present.

17. it-it-óng 'ceremonial pounding of rice'. For this activity, a sort of trough is made where a number of mortars are placed side by side. Certain women are chosen to participate, and the one who succeeds in breaking her mortar is given a prize.

22 SIN MAMANTIYONG
ST make.a.tomb

ONE WHO MAKES A TOMB

by Irenio M. Wansi

1. No mamantiyong'ami
COND make.a.tomb,we

manggagaami si ayam.
kill.s.t.to.feed.workers,we REF animal

2. Inalgaw on manggagaami
every.day LK kill.s.t.to.feed.workers,we

sigun si kaadun di tagu ad siyan oommi
according DET number PO person SEQ it,DET do,we

nan ayam on maalnob si.dan tagun
DET animal LK be.sufficient REF person,LK

man'iwaal.
work

1. When we construct a tomb, we kill animals to feed the workers. 2. Every day we kill animals (for that purpose) according to the number of people (who are helping), and what we kill is an animal that is sufficient for the people who are working.

3. Sin umunan oommi sin pantiyong
ST go.ahead.of,LK do,we REF tomb

mangwaami si *dabbi onno tapi no
make,we OBJ wood.panel or board COND

boom pon si kinabiti omya no
NEG.IDEN,it AP DET stone.const but COND

kinabiti man'aot'ami si batu ad
stone.const transport,we OBJ stone SEQ

sinapsapammi. 4. No adun matupig
shaped.by.chipping,we COND many,T be.squared

on batu ilugin dan odum on mangkabiti
LK stone begin,* NTS other LK make.stone.wall

omya no siniminto palangondan
but COND made.of.cement put.together,they,T

dabbi si tabas di pantiyong on igad
wood.panel REF form PO tomb LK boundary

3. In making a tomb, first we make wood panels or boards, if it is not of stone construction; but if it is of stone construction, we transport stones, and then we shape them by chipping (them). 4. When many stones are squared, others begin to lay up the walls, but if it is of cement construction, they put together wood panels in the form of a tomb to the height of the top of the walls, and then they pour into (the forms) a mixture of sand with which gravel and cement have been mixed.

sin pisipis ad asidaot lunugan sin
DET top.of.wall SEQ FUT.they.SEQ pour.into REF

nakilug on lagana naamsan si bisil
mixture LK sand.LK have.s.t.mixed.in REF gravel

an siminto.
CONJ cement

5. Umot'ong ad nan siyanan pogan di
hardens.it SUB T this.LK first.* PO

iwaalommi asimiyot abos baason nan
work.on.we FUT.we.SEQ also dismantle T

dabbi ad inatunmi sin
wood.panel SEQ transferred.we REF

tabbungan din pantiyong ad asimiyot
roof.structure PO tomb SEQ FUT.we.SEQ

abos aw'an sin nakiluga lagan on
again put.into REF mixture.LK sand LK

naamsan si siminto ya bisil.
have.s.t.mixed.in REF cement CONJ gravel

6. No magamput nan uluna iningwamibos
COND be.finished T head.its made.we.also

nan palasana.
T steps.around.base.its

5. When this first stage of what we have worked on becomes hard, we also dismantle the panels and transfer (them) to the roof structure of the tomb, and then we again put into (the forms) the mixture of sand with which cement and gravel have been mixed. 6. When its head (i.e., the roof) is finished, we also make the steps around its base.

7. Maamin ad umot'ong
be.used.up.it SUB hardens

kimilug'ami si lagan on maamsan
make.mixture.we OBJ sand LK have.s.t.mixed.in

si siminton abus ad siyan ipa'pa'mi
REF cement.LK only CONJ it.DET apply.by.hand.we

si mampapadaan din amina
REF reason.for.being.smooth PO all.LK

lasinna. 8. Sin siniminton pantiyong
exterior.its ST made.of.cement.LK tomb

7. When (the cement) is hardened, we make a mixture of sand with which only cement has been mixed, and we apply it by hand to make all the exterior smooth. 8. As for a concrete tomb, by the way, reinforcing iron is put inside (the cement). 9. We also make a deposit hole inside (a tomb), some five spans

uwa	maaw'an	si					
by.the.way	have.s.t.put.into	DET					

balitang	nan	dalomna.	9.	Mangwaamibos
reinforcing.iron	T	inside,its		make,we,also

si	lulubbutan	di	tong'al	dalom	imoya
OBJ	deposit.hole	PO	bone	inside	approx

liman	dangan	nan	aadalomna.	10.	Sin	onob	nan
five,LK	span	T	depth,its		T	door	DET

anongos	on	ma'wa	si	gamput	din
last	LK	be.done	DET	completion	PO

pantiyong.
tomb

in depth, for bones. 10. The door is the last thing done in completing a tomb.

11.	No	kinabiti	uwabos
	COND	stone.const	by.the.way,also

sumapsap'ami	si	batu	onno	topa'
shape.by.chipping,we	OBJ	stone	or	flat.rock

si	man'analwa	on	siyan
REF	PL,wide	LK	it,DET

man'ituitumommi	sin	tabbunganna.
put.into.arch.form,we	REF	roof.structure,its

11. If (the tomb) is of masonry construction, by the way, we shape stones or flat wide rocks by chipping (them), and they are what we put in arch form for the roof structure.

Ethnographic and Linguistic Notes on ONE WHO MAKES A TOMB

3. dabbi 'wood panel'. A dabbi is a rectangular piece of wood that has been worked to a thickness of perhaps one-half or three-fourths of an inch. These panels are used in the walls of new-style houses, and they are usually beveled around the edges, at least on one side.

23 ULLUBA BOLOY
native.const.LK house

HOUSE OF NATIVE CONSTRUCTION

by Irenio M. Wansi

1. No mangullub'ami
COND build.native.const.house,we

umunan mantobod'ami si pasangdila
precede,LK gather.materials,we OBJ rafter,LK

nabuol. 2. Magamput ad insublimi
round be.finished,it SUB did.next,we

mansingit si labutommi onno
look.for OBJ where.get.roofing.cogon,we or

olbasommi. 3. No
where.get.rono.leaves.for.roofing,we COND

awad odasammi si
EXT come.across,we DET

malabut nilabutmi ya
cogon.usable.for.roofing pulled.up,we CONJ

maolbas olbasommi.
rono.leaves.usable.for.roofing cut,we

4. No namnamaommin loogmi
COND expect,we,LK sufficient,our

man'otop asimiyot igongda. 5. No
use.as.roofing FUT,we,SEQ stop COND

maillongan'amibos mantobod'amibos
are.rested,we,again gather.materials,we,also

si bulu manipat'ami
OBJ bamboo cut.rono.stalks,we

mangiwoy'amibos od ginubat si
get.rattan,we,also LOC forest REF

mantaodmi sin boloy. 6. No
means.for.tying,our REF house COND

1. When we build a house of native construction, first we gather round wood for rafters. 2. When that is finished, we next look for cogon we can pull up or rono leaves we can cut (to use) for roofing. 3. When we come across usable cogon, we pull (it), and usable rono leaves, we cut (them). 4. When we expect that we have sufficient for roofing, we stop. 5. When we are rested again, we also gather bamboo; we cut rono stalks (and) we also get rattan in the forest to use for tying in the house. 6. When that is finished, we (have others get) fern trees, and we compensate them by killing something for them to eat. 7. When enough fern trees for the support posts of the house are all in hand, the next day we erect the framework. 8. We also kill a dog or a pig to feed the ones who work on the erection of the framework.

magamput igagami nan
be.finished,it kill.s.t.to.feed.workers,we T

banglan. 7. No wadawad nan banglan on
fern.tree COND all.in.hand T fern.tree LK

umanay si tuud di ullub
enough REF support.post PO native.const.house

mabigat ad inyulubmi.
next.day SUB erected.framework,we

8. Igagamibos nan
kill.s.t.to.feed.workers,we,also T

ulubna si asu onno bolo'
erection.of.framework,its REF dog or pig

9. Sin umunan oommi
ST precede,LK do,we

mampattapattangommin patangna
lay.out.on.ground,we,T upper.wall.member,its

ad siyan batug din mauluban nan sulisulina.
CONJ it,DET spot PO be.dug T corners,its

10. Midisan uwan
at.same.time by.the.way,DET

patang masingit sin
upper.wall.member be.looked.for REF

mansingtammi si pasangdil. 11. No
time.of.looking.for,our OBJ rafter COND

sugatommin batug di mauluban
break.ground.at,we,T spot PO be.dug

iwalinmi dan patang ad
set.aside,we T upper.wall.member SEQ

inulubammi. 12. Magamput ad mauluban
dug,we be.finished,it SUB be.dug

inisongmi nan ata'nang din boloy on piyaommi
measured,we T height PO house LK want,we

ad pinutdammi nan tuudna ad
SEQ cut.some.off,we T support.post,its SEQ

9. What we do first is (the following): We lay out on the ground the upper wall members, and (that) (shows) the spots to be dug for the corners. 10. By the way, we look for the (wood for) the upper wall members at the same time we look for rafters. 11. When we break the ground where (holes are) to be dug, we set the upper wall members to one side and we dig (the holes). 12. *When they have been dug, we measure the height of the house we want, and then we cut the posts off (to the length desired), and then we notch (them). 13. When all four corner posts have been notched, we set (them) upright (in the holes), and then we place the upper wall members across them.

```
sinagitangammi. 13. Magamput    ad
notched,we          be.finished SUB

masagitangan amin nan opat on tuud         sin
be.notched    all  T   four LK support.post REF

sulisuli imbalno'mi              ad
corners  set.upright.in.hole,we SEQ

impatangmi     dat patangna.
laid.across,we T   upper.wall.member,its
```

```
     14. Maammaammang          ad  nan opata
         put.loosely.in.place SUB T   four,LK

patang             od  ngato ummotup'ami
upper.wall.member LOC above tie.end.to.end,we

si  iwoy   ad  dinuyumi                 nan
OBJ rattan SEQ checked.for.square,we T

pisipis     ad  sin pon'adna.          15. No
top.of.wall SEQ DET base.of.post,its       COND

magamput       maduyu                 asimiyot
be.finished,it be.checked.for.square FUT,we,SEQ

salsalon         nan opata   tuud         ad
tamp.dirt.around T   four,LK support.post SEQ

intaodmi onno ilansami nan pisipisna.
tied,we  or   nail,we  T   top.of.wall,its
```

14. *When the four upper members are in place above (resting on the posts), we tie together lengths of rattan; then we (use that rattan to) check the upper members and the base (of the posts) for square.
15. When (that) checking for square is finished, then we tamp the dirt around the four posts, and we tie or nail the members on the top (of the posts).

```
     16. Magamput    ad  di impasalimi
         be.finished SUB D3 did.next,we

oduma    lawas  on tuudna.
other,LK middle LK support.post,its

17. Mangwaami ad  on mangiyulub sin lawasa
    do,we     SUB LK dig.in     OBJ middle,LK

tuud         isngommin    manggawaan din
support.post measure,we,T midpoint   PO

tuud         ad  tinayunammi             si
support.post SEQ suspended.s.t.from,we REF
```

16. When that is finished, next we do (the) other middle support posts.
17. What we do to place the middle posts is measure the midpoint between the (corner) posts, and then suspend a stone (to show) the spot where we dig the hole for the middle post.

batu ad siyan batug din
stone SEQ it,DET spot PO

mangiyulubammi sin lawasa
where.s.t.is.dug.in,our REF middle,LK

tuudna.
support.post,its

18. No magamput amin nan
COND be.finished all T

tuudnan maigga sin
support.post,its,LK be.put T

tabbungannaon nan maigga. 19. Sin
roof.structure,its,now DET be.put ST

mampapalangmi sin tabbungan
way.of.making.framework,our REF roof.structure

mangipatang'ami' kayu sin patang
lay.across,we,OBJ wood LOC upper.wall.member

ad siyan mangita'dammi sin andun
SEQ it,DET place.of.tying,our REF long,LK

bulun matuud on siyan
bamboo,LK placed.upright LK it,DET

mangita'dammi sin tabbungan ad
place.of.tying,our REF ridge.pole SEQ

asimiyot man'igga sin pasangdil man'itaod
FUT,we,SEQ put OBJ rafter tying

onno man'ilansa. 20. Umuna on maiggan
or nailing precede LK be.put,T

pasangdil sin opat on mansopasopang asiyot nan
rafter DET four LK PL,opposite FUT,SEQ DET

al'allasagna on mansopang
upper.member.of.end.roof,its LK opposite

asiyot nan opat on suli asiyot nan opat on
FUT,SEQ DET four LK corner FUT,SEQ DET four LK

pasangdil on mitugmu' sin
rafter LK be.placed.in.support.of REF

18. When all the support posts have been placed, the roof structure is what is then placed. 19. (This is how) we make the framework of the roof. We lay (a piece of) wood across the upper wall members, and that is what we tie long, upright bamboos to. (These uprights) are what we tie the ridge pole to, and then we place the rafters, (securing them by) tying or nailing. 20. The first rafters to be placed are the four that oppose each other (at the ends of the ridge pole); then the (two) opposite upper members of the end roofs (that horizontally strengthen the first four rafters are placed), then the four corner rafters (are placed), then the four rafters that support the horizontal strengtheners. 21. And (that) is when we place the other rafters. 22. When that is done, the stringers (laid across the rafters) are placed.

al'allasagna.   21. Ad siyat
upper.member.of.end.roof,its   SEQ it,DET

mangiggaammi'.nan   oduma   pasangdil.
time.of.putting,our,DET other,LK rafter

22. Magamput   ad di sin *abalnan
    be.finished SUB D3 T   stringer,its,DET

maigga.
be.put

23. No   magamput   pumalang'ami si
    COND be.finished,it frame,we   OBJ

amulatang di *dopag   sin
skeleton PO undersheet.of.roof LOC

tabbungan   ad linsami   asimiyot
roof.structure SEQ brought.down,we FUT,we,SEQ

sa'loton sin pita   nan dopag.
tie   LOC ground T   undersheet.of.roof

24. No   magamput   amina dopag
    COND be.finished all,LK undersheet.of.roof

masa'lot ino''oymi   ad insadagmi
be.tied carried.short.dist,we SEQ leaned,we

sin batugna   maiggaan   ad
LOC spot.corresponding.to,its where.be.put SEQ

pinadunammi   si iwoy   on odnan
attached.s.t.to.pull.on,we REF rattan LK hold

di inggaw ngato ad intang'oy dan inggaw
NTS stay   above SEQ lifted.up NTS stay

pita   binutbut dan inggaw ngato.
ground pulled   NTS stay   above

25. Tuggulon   dan inggaw pita
    use.s.t.to.extend.reach NTS stay   ground

no   umawaddan   mangitang'oy.
COND short.of.reach,they,LK lifting.up

26. No   maamin   maiggan
    COND be.all.done be.put,T

23. When (that) is finished, we frame the skeleton of the roof undersheeting (up) on the roof framework; then we bring (the skeleton) down (and) do the tying of the undersheet on the ground. 24. When the tying of the undersheet is finished, we carry it and lean it at the place corresponding to where it will be placed (on the roof). Then we tie to it a piece of rattan, which those above (will) hold; then (when raising the undersheet) the ones on the ground lift, while the ones up above pull. 25. The ones on the ground use something to extend their reach if they are too short when lifting. 26. When the undersheet is all placed, they secure all its edges with cleats, and they tie its center. 27. By the way also, they kill one or two chickens to feed the ones who do this tying of the

dopag inipitdan
undersheet.of.roof bound.with.cleats,they,T

amina igidna an intaoddan gawana.
all,LK edges,its CONJ tied,they,T middle,its

27. Igagada
kill.s.t.to.feed.workers,they

uwabos nan siyanan sa'lot di
by.the.way,also T this,LK tying PO

dopag si duwa onno ossaana
undersheet.of.roof REF two or one,LK

manu'
chicken

28. No magamput abos mabigat ad
COND be.finished,it also next.day SUB

mambagbaga nan simboloy si duwa tulu opat
call T house.owner OBJ two three four

si tagu on ana on, Man'otoptao
DET person LK say,he LK put.on.roofing,we.all

sin sadi. 29. No imoy dana sumaay
TI pres.time COND go these climb.up

lumugi man'otop mampauy nan osa an dida
begin put.on.roofing shout T one DET them

on ana, Wa-a-a-a-a-a-a-o-o-o,
LK say,he (shout.to.attract.attention)

man'otoptao, ad no donglon dan
put.on.roofing,we.all SEQ COND hear NTS

tagu nan siyanan pauy imoyda
person T this,LK shout go,they

maaotop dan tagu on malyad
take.part.in.roofing DET person LK desire

tumulung. 30. No adudan man'otop
help COND many,they,LK work.on.roof

mangwada' asu onno iyas omya no
do,they,OBJ dog or young.pig but COND

undersheet.

28. When (the roof structure) is also finished, the next day the house owner calls two, three, (or) four persons, saying, "Let's put on roofing today." 29. When these go climb up to begin putting on (the) roofing, one of them shouts, saying, "Wa-a-a-a-a-a-o-o-o, let's put on roofing"; and when people hear this shout, they go to participate in putting on the roofing--that is, the people who desire to help. 30. If those who work on the roof are many, they they kill a dog or a young pig (for the roofers to eat); but if they are few, a chicken is what they cook for the roofers to eat with the rice. 31. But most often they eat when the roof is finished.

a''iyotda manu' nan
few,they chicken T

itipoyda si.dan man'otop.
use.as.food.eaten.with.rice REF work.on.roof

31. Omya sin aaduwan no magamput nan otop
but DET most COND be.finished T roof

asidaot mangan.
FUT,they,SEQ eat

32. Sin man'ootopmi
ST way.of.putting.on.roofing,our

unaommi nan man'anoba on gulun onno
do.first,we T PL,short LK cogon or

olbas. 33. Siyan paladpad din otop,
rono.leaves it,DET first.course PO roof

on ammi. 34. Iwailatmi nan gulun onno
LK say,we spread.apart,we T cogon or

olbas ad awadmi ipiton
rono.leaves SEQ while.doing,we press.together

si duwa' sinipat ad iladotmi
REF two,DET rono.stalk SEQ tie.with.ladot,we

si anus on magamput na'wa si
REF k.o.bamboo LK be.finished made REF

ladot.
roofing.tie

32. This is the way we put on roofing: We first use short cogon or rono leaves. 33. "It is the first course of the roofing," we say. 34. We spread the cogon or rono leaves, and as we press with two stalks of rono, we tie (the roofing) with ladot, which is anus bamboo already made into ties.

35. Magamput ad insagunodmi
be.finished,it SUB did.next,we

man'anadun gulun onno olbas on
PL,long,LK cogon or rono.leaves LK

pasi'mat din paladpad.
overlapping.course PO first.course

36. Siyasiyaon nan oommi ingganan
cont.doing.same T do,we until,LK

35. When that is finished, next we use long cogon or rono leaves to overlap the first course. 36. We continue doing this same until (the roofing) reaches up to the opening at the end of the ridge; then we put a first course on the opposite end, and

sumang'at sin longalong ad
ascend,it REF opening.at.ends.of.ridge SEQ

pinaladpadammibos nan mansopang on
put.first.course.on,we,again T opposite LK

longalong ad asimiyot abos
end.area.of.roof SEQ FUT,we,SEQ again

tappilan pasang'aton nan
cover.with.layers working.upward T

longalong inggana'
opening.at.ends.of.ridge until,DET

maodasan nan bubung.
is.come.across T peak

again we put layers, working up to the opening at the end of the ridge until the peak is reached.

37. Sin bubung mansopang
ST peak opposite

maladot nan pon'ad an gawis
be.tied.with.roof.ties T root.end CONJ top

din gulun onno olbas. 38. Mamitlun
PO cogon or rono.leaves three.times,LK

sungliw nan bubung ad
alternately.end.for.end T peak SEQ

gamputnaon. 39. No umoyon maatlu
completion,its,now COND go three.days

maapat maalima ingganan midapot nan otop
four.days five.days until,LK be.matted T roof

asimiyot gopngan ad
FUT,we,SEQ cut.ends.straight SEQ

nagamgamputon nan uluna.
completely.done,now T head,its

37. The (roofing on the) peak is tied with ties on the opposite sides (of the roof) at both the root end and the top of the cogon or rono leaves. 38. Three times the peak (is covered with the roofing being) alternated end for end; then it is finished. 39. When three, four, or five days (have) passed (and) the roof is matted, we trim the ends straight across, and then its head (i.e., the roof) is completely done.

40. Sin mipasali on ma'wa dingdingna.
ST be.next LK be.made walling,its

41. Isngommin bulu sigun sin kaalwan
measure,we,T bamboo according DET width

40. What is done next (is) the walls. 41. We measure bamboo according to the width of (the space) where the walling will be.

din inggawan din dingding.
PO where.staying PO walling

42. Potpotlaommin bulu miyunud sin
PL,split,we,T bamboo following.line.of REF

atan din buuna tot mallilintog no
eye,* PO nodes,its so.that PL,straight,it COND

malaga. 43. No magamput
be.woven COND be.finished,it

mapotpotla'
be.repeatedly.split

tinaita'mi an
made.many.cuts.on.inner.side,we CONJ

niwiswisammi no daam pon
smoothed.on.outside,we COND not.yet,it AP

mawiswisan.
be.smoothed.on.outside

44. Salipsipammibos nan buu an
smooth.inner.surface,we,also T node CONJ

dangliyammi. 45. Sin panggop din
smooth.and.bevel.edges,we ST purpose PO

salipsip wiswis
smoothing.inner.surface smoothing.outer.surface

an dangli tot alimpogos
CONJ smoothing.edges so.that easily

masodsod ya issa tumuug no
be.made.tight CONJ NEG,it have.open.spaces COND

lagaontan dingding.
weave,we.two,T walling

42. We split bamboo stalks, following the eyes of (their) nodes, so that (the pieces) will be straight when woven. 43. When (the bamboo) is finished being split, we make many cuts on the inner surfaces so they can be flattened out, and we smooth the outer surfaces of the nodes if they have not yet been smoothed. 44. We also smooth the inner surface of the nodes, and we smooth and bevel the edges. 45. The purpose of the smoothing of the inner and outer surfaces and of the edges is so that (the weaving) can easily be made tight and not have open spaces when we weave the walling.

46. Sin mambalun
DET good,LK

mantobdammi si bulu
time.of.getting.materials,our REF k.o.bamboo

kawayan palotan sin timpon di
k.o.bamboo k.o.bamboo DET time,* PO

46. The favorable time for getting the bulu, kawayan, (and) palotan (varieties of bamboo) is the colder, rainy season, so that it will not be eaten by borers. 47. When all the weaving of the

agilid	tot	issa
colder.rainy.season	so.that	NEG,it

malulu'.	47.	No	magamput	amina
be.eaten.by.borers		COND	be.finished	all,LK

lagan	din	dingding	an	bilagna
weaving,*	PO	walling	CONJ	drying.in.sun,its

man'ipaotda	sin	dingding	ad
attach.in.place,they	OBJ	walling	SEQ

inipitda.
secured.with.cleats,they

walling and its drying in the sun is finished, they attach the walling in place, and they secure it with cleats.

48.	No	magamgamput	nan
	COND	be.completely.finished	T

dingdingna	insublida	nan
walling,its	did.next,they	T

nadatag.	49.	Iggada	ad
floor.support.structure		put,they	SUB

tuuda	opat	din
support.post,LK	four	PO

nadatag	asidaot	ipatang
floor.support.structure	FUT,they,SEQ	lay.across

nan	mansopang	on	ina	ad
T	opposite	LK	first.support.member	SEQ

asiyot	mipatang	nan	tulun
FUT,SEQ	be.laid.across	T	three,LK

bot'ang	on	siyan
second.support.member	LK	it,DET

mipatangan	abos	din
where.s.t.is.laid.across	also	PO

inanayun.
main.cross.member.in.floor

48. When the walls are all finished, next they do the floor support structure. 49. When they (have) placed the four support posts of the floor structure, they lay (transversely) across (the posts) the opposing first support members, and then three second support members are laid across (the first members). The second support members are what the main cross members of the floor rest upon.

50.	No	magamput	asidaot	nan
	COND	be.finished,it	FUT,they,SEQ	T

50. When (the floor support structure) is finished, then they

dosal igga ilusu' sin
joists put notch.into REF

bot'ang ya misuwob sin
second.support.member CONJ be.inserted.into REF

pisipis 51. Ad
floor.member.along.longer.side.of.house SEQ

nilusu' abos nan dosal din
been.notched.into also T joists PO

sipi sin
slightly.elevated.sec.of.floor REF

inanayun misuwob sin
main.cross.member.in.floor be.inserted.into REF

daladal.
floor.member.across.narrower.side.of.house

place the joists, notching (them) into the second support member and inserting (them) into the floor member along the longer side of the house. 51. Then the joists of the slightly elevated section of the floor are notched also into the main cross member in the floor (and) inserted into the floor member across the narrower side of the house.

52. No magamput iningwada nan
COND be.finished,it made,they T

amongo. 53. Dabbiyondan dot'alna
fire.area lay.wood.panels,they,T bottom,its

onno dosalanda ad
or put.in.joists,they SEQ

tinalatada onno
floored.s.t.with.rono.stalks,they or

binulinaw. 54. Maannapanda
floored.with.woven.bamboo can.cover,they

si tubun di alantap ya tubun di tullabang
REF leaves PO k.o.tree CONJ leaves PO k.o.grass

ad asidaot pitaan ad sinalsalda.
SEQ FUT,they,SEQ put.dirt.in SEQ packed,they

55. Umot'ong ad nan pita asidaot isaad
hardens SUB T dirt FUT,they,SEQ set

nan *dalpong.
T fire.stones

52. When (the floor structure) is finished, they make the space where the fire is to be located. 53. They put wood panels as the bottom of the fire area or they put joists; and then they put either rono stalks (laid side by side and tied) or woven bamboo (as a surface over the joists). 54. They can cover (this) with alantap leaves or blades of tullabang grass, and then they put in dirt and pack (it). 55. When the dirt has hardened, then they place the fire stones.

56. No magamput insublidabos
COND be.finished,it did.next,they,also

iwaalon nan bansag. 57. Pumilida
work.on T bamboo.floor.mat select,they

si mallilintog si bulu si oonda'
OBJ PL,straight DET bamboo REF make,they,DET

bansag. 58. Nalmanda
bamboo.floor.mat do.carefully,they

wiswisan nan oonda'
smooth.outside.of.nodes T make,they,DET

bansag ad man'iisuwondan
bamboo.floor.mat SEQ do.all.the.same,they,T

gisgisna.
splitting.into.narrow.strips,its

59. Malango ad asidaot ammaan
be.dried,it SUB FUT,they,SEQ do.carefully

sa'loton ya nilusulusanda' lagan od
tie CONJ cleaned,they,REF sand LOC

*dagsi. 60. No mamag'anan
place.of.getting.water COND be.dried,it

asidaot iyap'ap sin dalom ad mabalin si
FUT,they,SEQ lay.out LOC inside SEQ can.be DET

lumno'daon no piyaonda maamu
enter,they,now COND want,they be.in.a.hurry

lumno'.
enter

56. When (the fire area) is finished, next they work on the bamboo floor mats. 57. They select straight bamboo to use in making the mats. 58. They carefully smooth the outside of the nodes (of the bamboo) they make into floor mats. Then they split it into narrow strips, all the same (width). 59. When (the bamboo) is dried, then they carefully tie (the strips together), and they clean with sand at the usual place for obtaining water. 60. When (the mats) are dry, then they lay (them) out inside, and they can now enter (the house to live) if they are in a hurry to enter.

61. Omya no piyaonda lon'on no
but COND want,they enter COND

magamgamput aminonda oon
be.completely.finished,it do.all.of,they make

dan suugan
T rack.for.drying.above.fire

salbawan
fuel.drying.place.above.fire.under.roof

61. But if they want to enter (the house) when it is completely finished, they do all these things): the drying rack above the fire, the place for drying fuel up under the roof, the rack on the wall for dishes, the shelf, door, and other things

saaw tapyay onob ya odum
rack.on.wall.for.dishes shelf door CONJ other

payyana masasapul dalom on ma'wa
additional,LK very.necessary inside LK be.made

amas.dan pongan sin pad'ing
like,DET head.rest LOC against.wall

iinggawan dan idus
where.cont.stay PO paddle.for.dishing.up.rice

pao' ya odum payyan.
coconut.shell.ladle CONJ other additional

in addition that are very necessary to be made inside, such as a (wooden) headrest against the wall, the place where the paddle for dishing up rice and the coconut shell ladle are kept and other things in addition.

62. No ipaotda uwa
COND attach.in.place,they by.the.way

nan dingding bun'anda nan dingding din
T walling leave.open,they T wall PO

sawang tay mansuun no maiggat
entrance because awkward,it COND be.put,T

nadatag. 63. No
floor.support.structure COND

magamgamput nan
be.completely.finished T

nadatag asidaot ipaot nan
floor.support.structure FUT,they,SEQ attach T

dingding din sawang ad sin guwab.
walling PO entrance SEQ DET space.under.house

62. When, by the way, they attach the walling, they leave open the front side (of the house), because it is awkward (if that side is closed in) when the floor support structure is placed. 63. When the floor structure is completely finished, then they attach the walling of the front side and around the space under the house.

64. Sin aaduwan on bumoloy
ST most LK live.in.house

lumno'da no magamput dalom ad
enter,they COND be.finished,it inside SEQ

asidaot ibanbannay oon nan bangsal no
FUT,they,SEQ at.leisure make T porch COND

wadawad nan masapul on miyusal. 65. No
all.in.hand DET necessary LK be.used COND

64. Most (people) who have houses enter (their house) when it is finished inside, and then at their leisure they make the porch when all is in hand that is necessary. 65. When they enter the house to live, they go and make a fire for a time

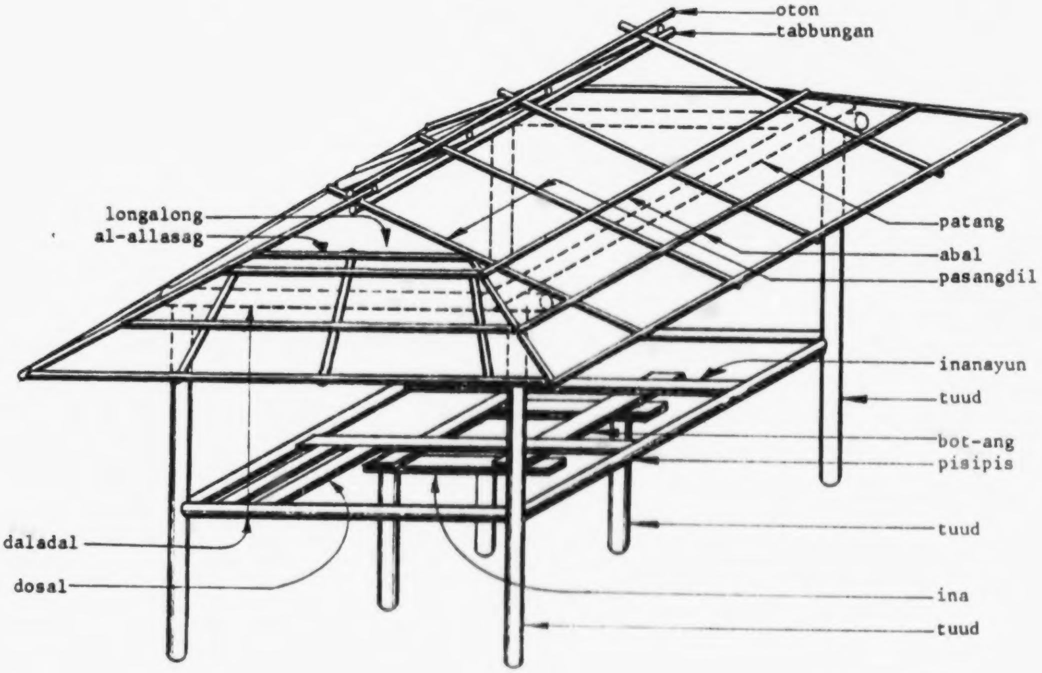
lumno'dan	bumoloy	sin	boloy	inda
enter,they,LK	live.in.house	REF	house	go,they

yan	apuyan	si	sillabi	ad	osan
TEMP	make.fire.in	DET	one.night	SEQ	another,LK

labi	ad	asidaot	lumno'	on	idagas
night	SEQ	FUT,they,SEQ	enter	LK	do.permanently

inggaw	bumoloy	sidi.
stay	live.in.house	there

for one night and (then) another night, and then they enter to stay and live permanently there.


oton
tabbungan
longalong
al-allasag
patang
abal
pasangdil
inanayun
tuud
bot-ang
pisipis
tuud
daladal
dosal
ina
tuud

Ethnographic and Linguistic Notes on HOUSE OF NATIVE CONSTRUCTION

12. Posts of a native-style house are notched near the top so that the crossmembers, when tied in place, cannot move up or down.

14. To check for square, they stretch a rattan line between opposite corners, both at the top of the posts and at their bases. If the distances between both sets of opposite corners are the same, then the posts have been placed in a rectangle, and they can proceed to set the posts.

21. *ábal* 'stringer'. The *abal* are the long pieces that are placed across the rafters, and upon which the actual roof, that is, the undersheeting (*dopag*) and the roofing material, rests.

23. *dópag* 'undersheeting of cogon or rono leaf roof'. The *dopag* is made of *sinípat* 'green rono stalks' tightly tied together, and its outline is that of the shape of the roof surface it is to fill.

55. *dalpóng* 'fire stones'. The fire stones, which are three in number, support cooking vessels over the fire.

59. *dagsí* 'customary place of getting water'. It is to the *dagsi* that people go to get water for drinking and cooking, to wash dishes, and to wash clothes. Occasionally, some bathe there, but more often the people go to other places for that purpose. The water usually comes through a spout or a faucet, so it cannot be contaminated by activities at the site.

Appendix A: Ethnographic Notes

Food

The staple food of the Guinaang people is, as for most people of the Philippines, rice. It is grown both in irrigated terraces, where two crops a year are planted, and in swiddens on the mountainsides, where one crop a year is grown.

When SIL work was first begun in Guinaang, the people there were more than self-sufficient in rice. During the 1950s, people from Lubuagan regularly went to Guinaang to buy or trade for rice. As the years passed and the population increased, however, that sufficiency diminished until it no longer existed, and the supply could not meet the need. As a result, it became necessary for many to go elsewhere to procure rice.

Camotes, navy beans, mongo peas, green beans, eggplant, and two other edible plants, uldís and binayúwan, are grown in addition to rice.

There is no regular supply of meat. Meat is provided for special occasions such as a community gathering or for visitors. For the former, one or more carabaos might be butchered, and for the latter, depending on the number being entertained, pigs or chickens would be killed.

Other occasions when meat might be made available are when a family has barriomates help in some kind of work, such as harvesting, raising the framework of a house, or transporting cargo. Depending on the number of people involved, pigs, dogs, or chickens would be killed. A frequent substitute is canned sardines purchased in one of the market towns.

Game meats eaten in Guinaang include wild pig and deer, which, when we were in Guinaang, were gotten mostly by the people of Bagtayan, since they lived closest to the forest. Also, eels, caught in the Tabya River, and snails are eaten.

Coffee is a substantial cash crop in Guinaang. Also, some years ago dried navy beans were a cash crop, but we do not know whether that has continued.

Shopping and transportation

When we first went to Guinaang, the principal center for shopping and bus transportation was Lubuagan. At that time, Lubuagan was both the Kalinga subprovincial capital and the place where Guinaang people went to shop and to catch transportation to Bontoc, Baguio, and Manila.

After 1966, when Kalinga-Apayao Province was created, with Tabuk as its capital, Lubuagan's importance began to decline. Two factors that contributed to this were the increase in the amount of travel to Tabuk and the decrease in the amount of travel southward from Lubuagan.

With the increase in travel to Tabuk, Ablig began to become both a shopping center and a place where transportation to Tabuk could be obtained. Also, with the change in orientation toward Tabuk and the improved transportation to Manila from there, Guinaang people began to go to Manila through Tabuk.

Several years ago when operations were resumed at the Batong Buhay mine, there began to be vehicular traffic on the road leading from provincial road 11 north of Lubuagan to the mine (see map on page vi). Occasionally, rides could be obtained on that road. Also, in 1980 an access road to the Pasil municipal center at Amdalaw was under construction. This road was intended to lead eventually from the mine road above Puapo down through Puapo to the Pasil River, across the river, and up the opposite mountainside to Amdalaw. Since our departure from Guinaang in 1981, we have not heard whether or not that road was ever completed.

Education and health care

In the villages of the Guinaang region, there are elementary schools; however, for secondary education young people had to go elsewhere. Places where they have gone are Balbalasang, where there is an Anglican high school; Balbalan, where there was a vocational high school; Lubuagan, where there are both a Protestant and a Roman Catholic high school; and Tabuk, where there are government, Protestant, and Roman Catholic high schools. For college or university, they go to Tabuk, Tuguegarao, Baguio, or Manila. Recently, we heard that there is now a vocational high school in Guinaang.

When we were in Guinaang, the only government health care available in the area was from a rural health unit in Pugung. For hospitalization, the Guinaang people had to go to Lubuagan or Tabuk.

Appendix B: Historical Notes

According to William Henry Scott (1974:4), the Spaniards were aware of a people in the more or less northern part of the Cordillera Central whom they called Guinaanes. In ethnographic notes published in 1842, Guillermo Galvey, a Spanish military officer, wrote as follows about the Guinaanes: "They live to the east of the Tinguians up to the heights of the Cordillera itself. They are brave, treacherous and ferocious, and make war to the death with the Tinguians, forcing even those who have submitted to the Spanish government to pay tribute" (Scott 1974:222). Among the localities Galvey named as homes of the Guinaanes is Guinaang.

In referring to the Guinaanes, Schadenberg (quoted in Dozier 1966:34) says that the area, which he calls Guinan, "must be apprehended as a province which reaches as far as the mountains of Cagayan, borders with Banao Bontok and Isabela and whose principal river is the Rio Basil."

In their efforts to control the people of the Cordillera, the Spanish established "zones of military occupation ... called comandancias político-militares" (Scott 1974:233). One of these commands, the Comandancia de los Ríos Saltan y Tanodan, was established in 1859. The purpose of this command was not only to "facilitate the pacification of the area" (Scott 1974:234) but also to play a part in establishing a transcordilleran road between Abra and the eastern side of the Cordillera. The proposed eastern terminus of the road is not stated, but it may have been in the Nueva Vizcaya region since Scott mentions in this connection a trip by the military governor of Nueva Vizcaya down the Tanudan valley and to Lubuagan. In the context of the Spanish operations from Abra, Scott states that for a decade during the 1840s "expeditions had been sent against the Kalingas as deep into the mountains as Guinaang" (Scott 1974:234).

In 1878, the governors of Abra and Isabela began the construction of the transcordilleran road. Apparently the road was completed in 1880, for Scott speaks of the meeting of two work forces on "February 23, 1880, in that famous corta-cabeza headquarters, Guinaang itself" (Scott 1974:249). The road does not seem to have been open for long, however, for, as Scott tells it, "the Kalingas ... wouldn't cooperate ... and in June an Army engineer was appointed governor of La Union to figure out how to get it open again" (Scott 1974:249).

In October 1889, the old comandancia del Rio Saltan was superseded by the command of Itaves, based in Magaogao (Scott 1974:281). By 1891, the entire Cordillera had been divided into these military and tax-collecting districts; but, as Scott states, "whether they would have been successful either politically or militarily ... will never be known for in 1898 all the Spaniards on the Cordillera departed abruptly" (Scott 1974:4).

On the basis of what Scott learned, apparently the Spanish were never able to subjugate the Kalingas. At the same time, however, on a number of occasions during our stays in Guinaang we were told of the Spanish garrison that had been there in the past, and the site the garrison occupied immediately above Guinaang village was pointed out to us. The villagers did not tell us, though, how long the Spanish garrison was stationed there.

The site is a level, roughly triangular-shaped tract with the narrow apex toward the village and the base fairing into the mountain that rises to the north. The tract measures perhaps fifty meters in length by twenty meters at its base, and on both sides there are sharp drop-offs. Sometime after the Spanish period, the tract was made into rice terraces, and now the Lubuagan-to-Balbalasang trail passes along its western edge.

After the United States took control of the Philippines, efforts were begun to "secure the establishment and maintenance of order throughout that part of the central mountain range of Northern Luzon over which no authority has ever yet been exercised" (quoted in Fry 1983:43 from the 1906 Report of the Philippine Commission).

To implement this policy in Kalinga, Walter F. Hale, lieutenant-governor of Amburayan, was appointed. In early 1908, he arrived in Kalinga to assume his new responsibilities.

Fry speaks of Hale as being "an autocrat by temperament," but also a man who was observant and discerning. Thus, in Kalinga Hale was able to take advantage of his experience in Amburayan, and as he had done in Amburayan, he followed a "highly personal form of government." His first step was to group the villages into districts, which had the effect of bringing traditional enemies together in the same district. Then he "chose his headmen from the local leaders," and these headmen he summoned to Lubuagan for regular meetings (Fry 1983:44-45).

Not surprisingly, Hale's personal style of government brought him into conflict, particularly with the Philippine Constabulary, whose officers in Kalinga felt that the constabulary's authority in the area was being frustrated. The result, as far as the constabulary was concerned, was that Kalinga became a "very unpopular station" and the constabulary was unable to recruit there. In reaction, the members of the constabulary "treated Hale with scant courtesy or consideration." These differences eventually led to a rebuke by Commissioner Worcester. Further, Hale's "dictatorial methods" sometimes "aroused popular discontent" (Fry 1983:45-46).

In spite of these difficulties, however, Hale was successful in establishing an effective government in Kalinga. According to Fry, Hale recognized the "need for evolutionary growth," which meant that he respected Kalinga tradition, particularly their common law. "Having chosen his headmen and officials" from among the Kalingas, "he then held them responsible for the conduct of the individual" (Fry 1983:46).

Dozier quotes Worcester as saying in 1913 that "Lieutenant-Governor Hale has ... been in the special government service longer than any other man who remains in it, and has an admirable record for quiet efficiency.... He is a man with chilled-steel nerve, and he needed it in the early days in Kalinga where the people ... did not take as kindly to the establishment of government control as had the Bontoc Igorots and the Ifugaos" (1966:40). It is regrettable that two years later, in 1915, Hale had to resign as a result of improper exercise of power (Fry 1983:104-5).

Thus, after the days of the Spaniards, when the Kalingas could not be conquered, in the first two decades of the American rule these people came to accept governmental control, and Hale was the principal factor in this development. Dozier speaks of how the Kalingas remember him "affectionately as 'Sapao'" and of how they "credit him for bringing down the incidence of headhunting, and establishing law and order throughout the subprovince" (1966:38-39). From our experience in Guinaang, we can vouch for the high regard that the Kalingas have for former governor Hale.

Appendix C: Phonology

1. The significant sounds of Guinaang Kalinga are the following:

1.1 Consonants

/b, d, g, k, l, m, n, ŋ, p, s, t, w, y/, and glottal stop.

Note that /ŋ/ is written in the texts of this collection as ng. Also note that, although glottal stop occurs in word-initial position and between vowels, it is not written in these positions for the reason that there are no vowel-initial words or nonsuspect vowel sequences in Guinaang Kalinga. Where glottal stop is symbolized in these texts, it is written with an apostrophe ('). In the practical orthography, however, used whenever vernacular forms are cited in English context, such as in glosses and free translations, a glottal stop following a vowel is written with a grave accent over that vowel, and a glottal stop following a consonant is written with a hyphen. In phonetic transcriptions, glottal stop is indicated by ˀ.

1.2 Vowels

/a, i, o, u/

2. Stress, written with an acute accent, is also significant, as illustrated by the following minimal pairs:

bálat 'banana' versus balát 'broth'
sánga 'anger' versus sangá 'branch'
áwit 'fishhook' versus awit 'burden, load'
áwa 'means for suspending things away from rats' versus awá 'spider'

3. Of the consonants, b, d, and l have phonetic variants.

3.1 b has three variants.

[p^{i}] occurs in syllable-initial position before a, as illustrated in the following examples:

banga [p^{i}áŋa] 'clay pot'
bai [p^{i}áˀi] 'female animal'
bali [p^{i}áli] 'typhoon'

[pp] occurs in syllable-initial position before i, o, or u.

bigat [ppigát] 'tomorrow'
boa [ppoˀá] 'excavation (as for a new rice terrace)'
bunga [ppúŋa] 'fruit'

[b] occurs in syllable-final position.

dabbi [ǰabppí] 'wooden wall panel'
Ob-ob [ˀo̬bˀó̬b] (place name)
dubdub [čubčúb] 'breeze'

3.2 d has three variants.

[č] occurs in syllable-initial position before i and u.

dila [číla] 'tongue'
dubdub [čubčúb] 'breeze'
dingding [čiŋčiŋ] 'wall, walling'
adu [ˀacú] 'much, many'

[ǰ] occurs in syllable-initial position before a and o.

dala [ǰáλa] 'blood'
dalan [ǰáλan] 'trail'
dola [joλá] 'below'

[d] occurs in syllable-final position.

ugud [ˀúgud] 'speech, language'
padda [padǰá] 'daylight'

3.3 l has two variants.

[l] occurs in the following environments:

Word-initial

langit [láŋit] 'sky'
long-ag [loŋˀág] 'body'
lugam [lúgam] 'weeds'

Contiguous to i

bali [p^{i}áli] 'typhoon'
dila [cila] 'tongue'

Geminated

mambolbolloy [mamppolppollóy] 'to play house'
balluu [p^{i}allúˀu] 'rattan container for carrying dirt'

Following a consonant that follows i

iplug [ˀiplúg] 'egg'
imlas [ˀimlás] 'smooth'

[λ] occurs in the following environments:

Intervocalically when neither vowel is i

dala [ǰáλa] 'blood'
balo [p^{i}áλo] 'widow'
babalu [p^{i}ab^{i}aλú] 'young man'
dola [joλá] 'below'

boloy [ppoλóy] 'house'
bulan [ppuλán] 'moon, month'
ulog [ʔúλog] 'snake'
bulun [ppuλún] 'companion'

Syllable-final after a, o, and u

altib [ʔaλtíb] 'scissors'
omol [ʔomóλ] 'loud, excited talking'
idul [ʔiǰúλ] 'thunder'

Appendix D: Morphophonemics

1. Concerning certain pronouns

When certain set II pronouns occur with the verbal suffixes -*on* and -*an*, the following are the results:

First person singular: -*o'* and -*a'*
Second person singular: -*om* and -*am*
Third person singular: -*ona* and -*ana*
First person plural: -*ommi* and -*ammi*

Also, with the verb form *an* 'say', the same process is seen.

The first person singular pronoun -a' in sets I and IV has the following variants: -*a'* following *a*, -*ya'* following *i*, and -*wa'* following *u*.

The two first person singular variants, -*o* and ', in set II occur as follows: -'*o* follows a final consonant, and ' occurs following a final vowel.

The two second person singular variants, -*no* and -m, in set II occur as follows: -*no* follows a consonant, and -*m* follows a vowel.

2. Concerning the verbal suffixes -*on* and -*an*

The suffix -*on* has four variants: -'*on* follows a form having a final -*a*; -*yon* follows final -*i*; -*won* follows final -*u*; and -*on* follows a final consonant.

The suffix -*an* similarly has four variants: -'*an* follows final -*a*; -yan follows final -*i*; -*wan* follows final -*u*; and -*an* follows a final consonant.

3. Concerning the conjunction *ot*

The connective *ot* has four variants. *ot* [ʔot] occurs as a free form. The other three variants occur as clitic forms: -*wot* following a form with final *u* (e.g., *kayu=wot* in text 1, sentence 14), -*yot* following a form with final *i* (e.g., *ili=yot* in text 1, sentence 15), and -*ot* following a form with a final consonant (e.g., *bayas=ot* in text 7, sentence 2).

4. Concerning the link *on*

The linking particle *on* has three variants: *on*, -*a*, and -*n*. The first occurs as a free form, as illustrated in *gingami on iGuinaang* in text 1, sentence 27. The second variant, -*a*, occurs as a clitic following consonant-final forms, as in *amin=a ili* in text 3, sentence 6, and the third variant, -*n*, occurs as a clitic following vowel-final forms, as in *duwa=n bilig* in text 1, sentence 5. Note that in numbers -*n* assimilates to the initial consonant of the following form, for example, *duwa=m pulu* (two=LK unit.of.ten) 'twenty' in text 9, sentence 8.

5. Assimilation in affixation

For a fuller description of the morphophonemics of Guinaang Kalinga, see Gieser 1970. For the purposes of this paper, however, the following note is given:

Whenever the final -*n* of an affix occurs before a bilabial or a velar sound, it assimilates to the point of articulation of that sound; that is, it becomes -*m* before a bilabial sound or -*ng* before a velar sound. The affixes primarily involved in this process are the prefixes *man*- and *in*- and the infix -*in*-. Also, when -*n* of an affix occurs before *l*, it becomes *l*; before *w*, *w*; and before *y*, *y*.

6. The irregular verb -*owá* 'do/make'

This verb has been seen to have the following inflected forms:

oón (from *owá* + OF suffix -*on*) 'to do/make something'
iningwá (from *owá* + OF infix -*in*-) 'did/made something'
(Note that the expected form would be *ingwá* as in text 11, sentence 15; however, for reasons we do not know, the form commonly heard is *iningwá*.)
ma'wá (from STAT prefix *ma*- + *owá*) 'it can be done/made, it can be, it is possible'
mangwá (from agentive prefix *mang*- + *owá*) 'one who does/makes'

7. Contractions

When following a vowel-final form, the determiners *nan* and *dit* can contract to -*n* or -*t* respectively, thus forming the final phoneme of the preceding form. Examples are *siya=t* (from *siya* + *dit*) in text 1, sentence 24, and *i=baun=dat* (from *ibaunda* + *dit*) and *mi=pa=uli=n* (from *mipauli* + *nan*) in text 1, sentence 33.

When *dit* follows the subordinating particle *pon*, the contraction *pot* results. For examples see text 1, sentences 27 and 29.

Other contractions that occur include the following:

pogay (from *pon* + *agay*) in text 15, sentence 23
anogay (from *ano* + *agay*) in text 15, sentence 14
magay (from *man* + *agay*) in text 15, sentence 25
anobo (from *ano* + *abo*) in text 15, sentence 29
anobos (from *ano* + *abos*) in text 15, sentence 30
siyabos (from *siya* + *abos*) in text 16, sentence 10
anogat (from *ano* + *agay* + *dit*) in text 17, sentence 7
mat (from *man* + *dit*) in text 17, sentence 10
annabos (from *anna* + *abos*) in text 18, sentence 57
magat (from *man* + *agay* + *dit*) in text 19, sentence 13

Appendix B: Pronoun Sets

Guinaang Kalinga has four pronoun sets, as shown in the following chart:

	Person	I	II	III	IV
Singular	1 'I'	-a'	-'o or '	saon	-a'
	2 'you'	-'a	-no or -m	sia	dia
	3 'he, she, it'		-na	siya	
	1+2 'we two'	-ta	-ta	dita	
Plural	1 'we'	-'ami	-mi	diami	diami
	2 'you'	-'ayu	-yu	diayu	diayu
	3 'they'	-da	-da	dida	
	1+2 'we all'	-tao	-tao	ditao	

Notes:

1. Pronouns of sets I and II are clitic; set III pronouns are free forms; and set IV includes one clitic form and the rest free forms.

2. Set I pronouns represent topics that are at the same time subjects, and set II pronouns represent nontopic subjects or possessors. Set III pronouns occur as topics, as preposed sentence topics, or, in combination with the particle an, as oblique phrases, for example, an siya. Set IV pronouns are understood only to the extent that they occur in certain passivelike constructions, for example, pinalno' diami 'we were bade to enter' in text 1, sentence 27.

3. Note the absence of any form in the third person singular position in set I. This is an instance where a specific meaning is conveyed by the absence of all the overt forms of the set.

Appendix F: Determiners

		Sentence Topic		Topic		Nontopic Subject/ Possessor		Oblique	
		Sg	Pl	Sg	Pl	Sg	Pl	Sg	Pl
Common	Indef	sin	dan	nan	dan	di/ din	dan	s/'/si/sin ' nan	si dan s/'
	Def	sit	(si/ dat sa)	dit	dat	dit	dat	sit ' dit	si dat '
Proper	Pers	si		si	da	(od)	da	an	an da
	Place							od	

Notes:

1. When noun phrases marked by determiners in the Nontopic Subject/Possessor columns occur, -n occurs after the final vowel of the preceding form, for example, pammati=n din idaw in text 3, sentence 5, or in=ingwa=n Apo Dios in text 3, sentence 1.

2. When determiners in the Oblique columns occur in these texts, they are labeled OBJ, for object, or REF, for referent, if they appear to be marking nuclear clause constituents (see Hale 1973:11). If the determiners mark peripheral locative or temporal constituents, LOC or TI respectively are used. Please note, however, that, since no in-depth study of GK clauses has been made, there is tentativeness about the label used in some cases.

3. When two-segment determiners, for example, those in the Sentence Topic or Oblique columns, occur in these texts, they are separated by a period instead of a space in order to show that they are to be understood together.

4. Parentheses indicate optional occurrence.

Appendix G: Deictic Clitics

In Guinaang Kalinga, there are three clitics that have deictic functions: -*na* 'near speaker', -*nat* 'near hearer', and -*di* 'apart from both speaker and hearer'. These deictic clitics are found in three sets.

The first set is locative, as follows:

siná	'here'
sinát	'there' (near hearer)
sidí	'there' (apart from both)

The second set, with the general meaning of 'it is here' or 'it is there', is:

anná	'It is here' (near speaker)
annát	'It is there' (near hearer)
andí	'It is there' (apart from both)

One use of the forms of this set is to answer the question, 'Where is it?' to which one might answer, *Anná* 'It is here'.

The third set is demonstrative.

siyána	'this'
siyánat	'that' (near hearer)
siyádi	'that' (apart from both)
siyádana	'these'
siyádanat	'those' (near hearer)
siyádadi	'those' (apart from both)

The clitic -*di* has been seen to occur as a particle, (e.g., in text 1, sentence 38).

Appendix H: Linguistic Terms

Some of the linguistic terms used in this text collection are here explained, particularly with reference to terms used previously in describing Guinaang Kalinga.

Topic (T)

Topic is the term first used (Gieser 1963:45, 50-55) to refer to that nominal (or substantive) phrase, or its pronoun substitute, in a clause that has its syntactic relationship to the predicate indicated by the verbal inflection or, to use another term, is in focus. This usage followed that of McKaughan in his Maranao dissertation (1958). In 1977, however, focus terminology was followed (Hale and Gieser 1977), and the determiners that introduce these noun phrases were called focus markers and labeled Foc.

In this collection, topic is again used. In this connection, note is taken of McKaughan's article (1973) in which he abandoned use of the term topic to refer to these focused constituents in favor of subject, the term that was used prior to 1958, when he introduced the term topic, and is still used by many (cf. Reid 1966:10-11).

With all due respect to McKaughan, we have decided to retain the use of topic for a number of reasons. One is that topic is still used in this sense, even outside SIL (e.g., Schacter and Otanes 1972:60). Another reason is that, as Reid mentions (1966:11), the term and its use are now well understood. And the third, more or less compelling, reason is that use of topic avoids the conflict between use of subject to refer to the focused item and use of the same term to refer to the performer of an action.

Sentence topic (ST)

Sentence topic refers to nominal phrases that introduce certain kinds of sentences (cf. Gieser 1968; Longacre 1968:28-29). McKaughan uses the term topic to refer to nominal phrases that have been "moved to a special place of emphasis" (1973:209), and it seems that Brainard (1985:123) uses topic in much the same sense. It may be noted, incidentally, that the determiners that introduce sentence topics in the texts of this collection are also used to introduce titles, for example, sit in the title of text 1.

Subject (SUBJ)

The term subject is commonly used to refer to the grammatical function of performer of the action, although the term actor is also used in this sense (e.g., Schachter and Otanes 1972:381). Two who have used subject to refer to this grammatical function are Hale (1973:11) and Wolfenden (1975).

Link (LK)

Link is the term used in this collection in place of *particle of attribution* (Attrib), which was used in Hale and Gieser 1977.

Assertive particle (AP)

Another term, *assertive particle*, is mentioned here, not because it is new to this volume, but in order to say that, although this particle is not fully understood, a bit of understanding comes through comparison of such forms as *issá pon ma'wá* (NEG=I,3,SG AP STAT:do/make) 'it cannot be done', in text 6, sentence 1, and *issá=yu ma=danág=an* (NEG=II,2,PL STAT=worry=RF) 'Don't be worried', in text 20, sentence 32. It appears that *pon* has some kind of declarative force, which does not go with the imperative mode. Further, when *pon* is juxtaposed with *naid*, which means something like 'used up, consumed', the negative existential, 'there is none', results.

Appendix I: Morphological Constructions

Gemination of C_2 of some roots, sometimes in combination with reduplication of $C_1V_1(C_2)$, occurs in certain forms derived from these roots. Examples of this process are:

ginginnúbat (from ginúbat) in text 1, sentences 2 and 17
addayúwan (from adayú) in text 1, sentence 12
itagtaggáadna (from tagáad) in text 2, sentence 1
iiddáwon (from ídaw) in text 4, sentence 1
dada''ol (from daól) in text 10, sentence 11

Another morphological construction involving the process of reduplication of C_1V_1 is that represented by man- + C_1V_1 + root. This construction has the general meaning of 'process' or 'procedure'. It is to be noted that stress occurs on the reduplicated syllable. Examples of this construction are:

nan-'ó-opya-n in text 1, sentence 29
man-dá-dalno'-mi in text 6, title
nan-tá-tagu in text 11, title
nal-ló-long'ag-na in text 11, sentence 5
man-dá-dayaw-da in text 11, sentence 18

The preceding construction (man- + C_1V_1 + root) contrasts with three others that have the same reduplication but without stress on the reduplicated syllable. The first of these constructions has the general meaning of 'practitioner, one who customarily performs what the root signifies'. Examples are:

mal-li-lípon in text 5, sentence 6
man-'a-ágas in text 20, sentence 3

The second of these constructions signifies continuous or repeated action or action by plural actors. Examples are:

mam-bu-búlun in text 3, sentence 2
man-tu-tún'ud in text 4, sentence 2
ma-su-súyop (with ma- prefix instead of man-)
in text 9, sentence 11

The third of these constructions is adjectival and refers to plural nouns. Examples are:

man-'i-ísu in text 3, sentence 2
mam-pa-páda-da in text 13, sentence 1

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